

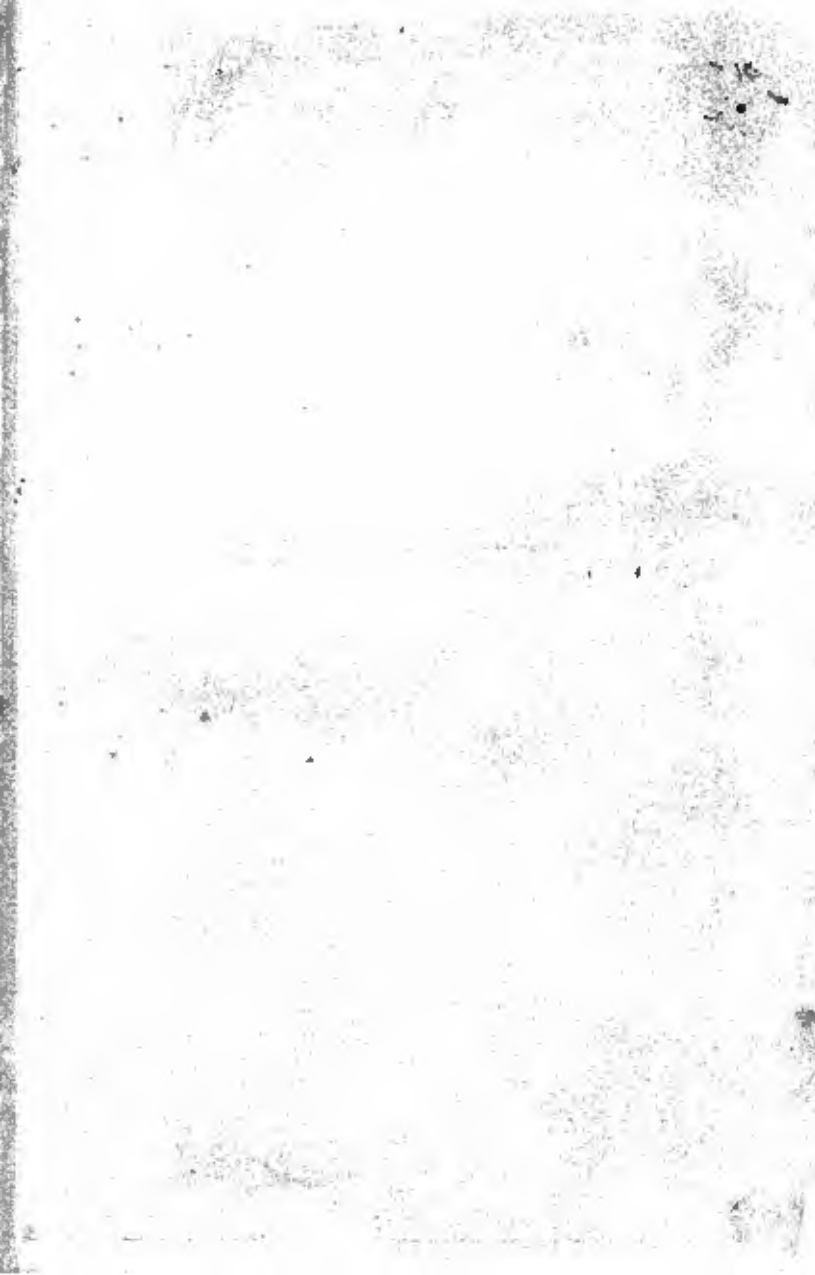
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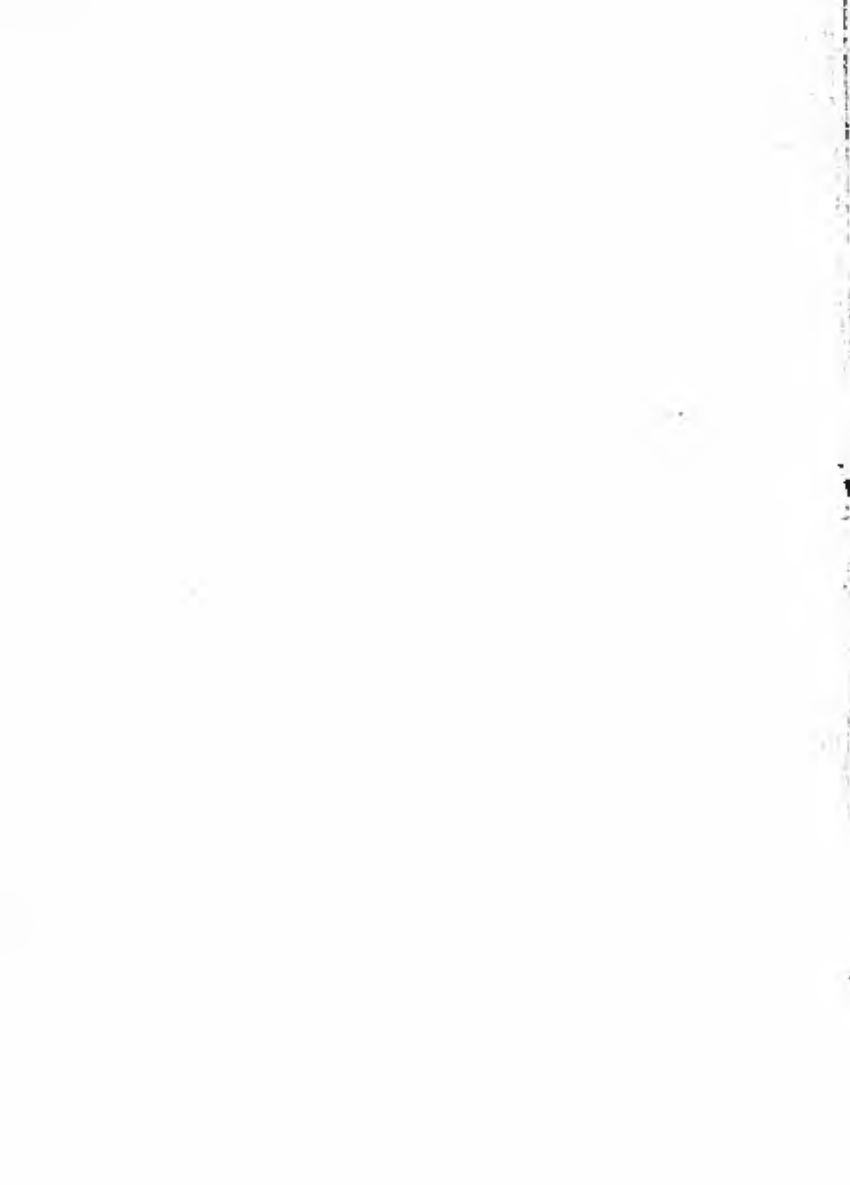
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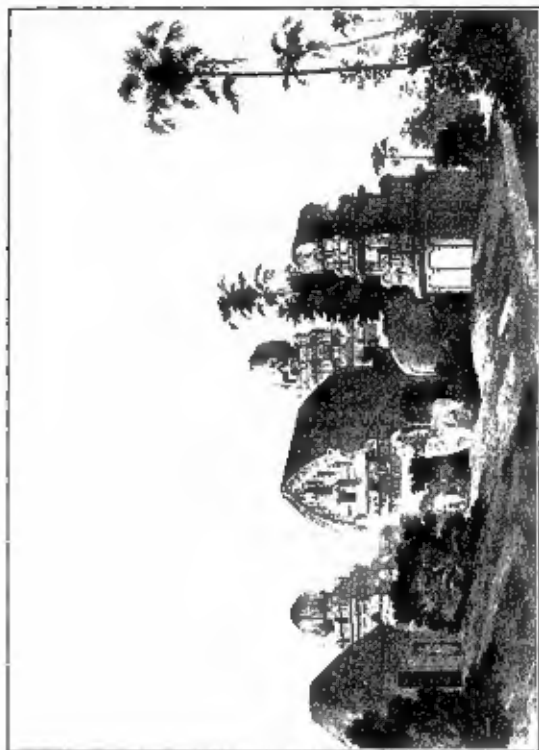
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INDIA IN  
PRIMITIVE CHRISTIANITY



*After Burckell.*

THE RATHAS OF MAHABALIPUR.

# INDIA IN PRIMITIVE CHRISTIANITY

BY  
ARTHUR LILLIE

(Late Regiment of Lucknow)

*Author of "Buddhism in Christianity," "Buddha and Buddhism," &c.*

"He gave the Nazarene wine to  
drink and commanded the Prophet  
saying, 'Prophecy not.'"—TATIAN.

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## INTRODUCTION

THE first edition of this work issued in 1893, had an unexpected success, especially abroad. In France, the eminent Sanskrit scholar, M. Léon de Rosny reviewed it very favourably in the 'XXme Siècle' in a long article that gave a digest of the subject.

He said "The astonishing points of contact (ressemblances étonnantes) between the popular legend of Buddha and that of Christ, the almost absolute similarity of the moral lessons given to the world, at five centuries' interval between these two peerless teachers of the human race, the striking affinities between the customs of the Buddhists and of the Essenes of whom Christ must have been a disciple, suggest at once an Indian origin to Primitive Christianity."

And in Germany the eminent scientist, Ludwig Büchner, also reviewed it in one of the periodicals summing up thus "There is no longer any question of the close relationship, in form and contents, of the two greatest and most successful religions of the world." This article has been reproduced in the volume entitled 'Last Words on Materialism'.

But the subject had already been ventilated on the continent.

In the "Revue des Deux Mondes" 15th July, 1888, M. Émile Burnouf has an article entitled "Le



Buddhism in Occident. M. Burnouf holds that the Christianity of the Council of Nice was due to a conflict between the Aryan and the Semite—between Buddhism and Mosaism.

"History and comparative mythology are teaching every day more plainly that deeds grow slowly up. None come into the world ready made and as if by magic. The origin of events is lost to be able to. A great Indian poet has said: 'The beginning of things evades us, their end evades us also. We see only the middle.'"

M. Burnouf asserts that the Indian origin of Christianity is no longer contested. It has been placed in doubt by the researches of scholars, and notably Eug. Schlegel, and by the publication of the original texts.

In point of fact for a long time folks had been struck with the resemblances, or rather the identical elements, contained in Christianity and Buddhism. Writers of the firmest faith and most sincere piety have admitted them.

In the last century these analogies were set down to the Nestorians, but when the science of Oriental chronology has come to bring and proved that Buddha is many years anterior to Nestor and Jesus. Thus the Nestorian theory had to be given up. But a thing may be posterior to another without proving derivation. So the problem remained unsolved until recently when the pathway that Buddhism followed was traced step by step from India to Jerusalem."

A small work that had such a reception would by and by require a second edition, but intermediately an obstacle had come in the way, a very serious obstacle. Looking over the *Buddhist Records of the Western World* by the Reverend Samuel Beal, I came across a passage in which he declares that there was a complete union between Buddhism and

the characters of Siva brought about by Nagarjuna about 250 A.D. I had been partly on this track myself. Mr. Beal asserts that Quan Yin in Chinese means Aśvathārā, a woman coming down on Mt. Beal asserts that in China Quan Yin is an Hermaphrodite God.

At first I did not attach much weight to the theory. But when I thought of bringing in a second religion, which was the Indian or Buddhist influence, I was forced to find that I was not doing my task.

There was something else which was that the monks and nuns in Egypt and India were not the same. The Buddhist monks in India. How did Siva Buddhism differ from Christianity. The task at first appeared too much for me. But I found a great difficulty in throwing over the matter altogether, and I have, perhaps, got worse to take up in earnest.

One day of light came to corroborate Mr. Beal.

I found that the Left-handed Tintaka, the devils, and the worship of Siva in Benares, were in every Buddhist kingdom. I was not so very ignorant at first. The worship was accounted everywhere. In Tibet it was due to the bones of the Dragon. The worshipers of Siva to the worship of Nagas. These were the elements of the superstitions of the Hindus outside the ship. I accepted the superstitions.

But soon many points suggested themselves to completely overthrow it. In the Buddhist kingdom was a religion as strong as the religion of the present as the religion of Rome. That is the testimony of the Roman Catholic bishop Baudet. Now a hierarchy is an institution specially created to resist all change instead of effecting changes. Why should all these hierarchies accept radical changes suddenly and simultaneously. One writer suggests that

#### 4 INDIA IN PRIMITIVE CHRISTIANITY

Buddhism desired to gain over the poorer classes of India by bringing Durg into its cultism. But Buddhism was a new religion—the poorer classes. It was the religion of the Yellow race and the low castes. It gave to these people honey instead of poison, slavery and not of freedom warfare. It changed wastes into waving rice fields. It established the first hospitals for healing the sick and blind and gave to the interested societies of gipsies and dancers. It revealed to the Sudra the value of work and the dignity of work and slavery kept from him. It was the great change and Mahayana could not have come from the outside side.

But it might have come from a Supreme Council of the Court of Rome. The Dalai Lama claims to be the head of the Buddhist religion. In ancient days he bore sway in the splendid monastery of Nalanda near Buddha Gaya. He was called the Acharya Teacher. He is added to in the Mahayana as the High Priest of all the World. When the Buddhists were turned out of India at the revelation of Brahmanism, it is alleged that the great Buddha of easternmost Asia, who took refuge in the Kasumi and then in Tibet, Avalokitesvara, very guided them on their journey. And Avalokitesvara, being in a state in the Dalai Lama, still inspires Buddhism in China, Nepal, and I believe Burma, and treat him as their Pope. Such a Supreme Authority, backed by a monarch so powerful as the Emperor, might have forced a change as revolutionary as the Mahayana upon the minor religions. The task was quite beyond a few ignorant devotees working separately and at far distances one from the other.

Many other points tend to the same conclusion.

Avalokitesvara and his wife Durg have the chief place in the names and prayers of the Viharas.

The great seven days festival of India the Barga Purni under various names. Perhaps the Festival of the Sidelov Dosh etc. is the chief festival of most Buddhist countries.

The healing of the sick by the casting out of devils which was the chief side action of the Buddhist monks has in many Buddhist countries been taken from them and handed over to the uneducated followers of Brahma. The vow to worship the Chaitanya is the chief solemn promise exacted from the Buddhist postulant at his baptism or Abhisheka.

The Chaitya is a sham rear dome made purposely like Shiva's Lingam. A model of it is given to the postulant with his beads and a shawl.

Now it must be remembered that the main subject of this book is the question of the influence of Buddhism on primitive Christianity. The first edition was directed chiefly to an attempt to show the many points of resemblance between the water drinking vegetarian practices of Jesus who had for their main point of attack the superstitions of the bloody altar and the water drinking vegetarian practices of India who had for their main point of attack the same superstitions. I was suggested that the analogy was so close between them that they must have been a common inheritance as at the suggestion coincided with others. I then was able to bring out evidence from the gospels which would bring it back to India the religion of Jesus and the doctrine of his would soon find their way to Alexandria and the West. It was no difficulty that found me when I thought of preparing a new edition of this work. I saw that I would have to make an elaborate study of the religion of Buddhism and of the gnostic and early Christian sects. I saw that I must get clearer ideas of the channel by which India was in





distinct is understood from what is now called Christianity. The Nazarine water-drinkers of the Church founded at Jerusalem by Christ's genuine apostles to the last refused to adopt the Bacchantic Change which Tatian summed up in the terse indictment "Ye gave the Nazarite wine to drink and commanded the prophet, saying 'Prophecy not'."

The Church of Rome boasts that their sacramental rites picture in brief the life of Christ. I examine this theory and show that it certainly does not apply to the Jesus of the first three Gospels whatever it may do to the "Mystery" of the Gnostic Year God. Tertullian tells us that the followers of Valentinus called some of their rites "left-handed."

## CHAPTER I

### S'IVA.

His legends being older and not in Sanskrit, he has been neglected. Found in India by the Aryans when they crossed the mountains—S'iva as the Cobra, and Durgā as the Tree (pestilential Indian angle) probably the oldest gods in the world.—S'iva as the Phœnician Baal. Esoterically a noble Pantheism fighting with the Polytheisms around. The S'iva-Durgā Cultus rises everywhere far above other religions, and also sinks lower. Invents the Yoga and the Yoga philosophy.—Invents the Hypostases.—Great importance of Gaes's in the history of civilisation.

As the Indian god S'iva has much to do with our present inquiry first of all we must try to get a better knowledge of him. Professor Horace Hayman Wilson tells us that Saiva literature has been very little presented to the Hindus. The legends are not in Sanskrit.

From the earliest times the thunderstorm has been used to image God's voice and God's anger. We see Thor with his 'hammer' knock down the enormous cloud-giant Hrungner. In the First Book of Samuel, Yaaue 'thunders with a great thunder' and defeats the Phœstine enemies of the chosen race. In Hesiod the 'vaulted sky, the Mount Olympus, flashed with the terrible bolts of Zeus in the Titan warfare. This symbolism naturally suggests itself when we look up to the 'vaulted sky' but in the Rig Veda it takes a different turn. Indra the



Thunderer vanquishes his enemy Vritra but often he seeks him in a "Cavern" a bottomless pit.

"He Indra has burst open the doors of that cavern where Vritra detained the waters shut upon his power. Indra has torn to pieces Suchna. Drought viewed as God with his horns of menace.

"By him has been opened the bosom of that vault, yea that vault without boundaries. Armed with the thunderbolt Indra, the greatest of the Angiras, has lorded the stable of the celestial Cows." \*

That the chief god common to the Aryans was Siva there can be no doubt. His special symbol is the Mahadeo and Dr. Muir has unearthed two passages of the Rig Veda that blurt out this truth briefly.

"May the glorious Indra triumph over hostile beings. Let not those whose god is the Siva na approach our sacred ceremony."

"Desiring to bestow strength on the struggle that warrior and a city besieged, success his prizes at the time when resist by slaying those whose god is the Siva na he by his force conquered the riches of the City with a hundred gates." †

The Siva na is the Mahadeo sex worship in *phurs naturakibus*.

Another symbol under which Siva is attacked is that of a serpent. He is Ahi of the Rig Veda. Serpents even in modern times kill about 24,000 people every year in India. It is most probable that Siva and Durgā as two snakes were the earliest of Indian gods. Every year Durgā figures as a snake at the Nāgapan charm Festival and is prayed to to preserve her votaries against snake bites.

He Indra has struck Ah who was hiding in the body of a mountain. He has struck him with that resounding weapon forged by Tvasatī the Vulcan of

\* Rig Veda, Sect II, Hymn, X v 3.

† Muir's Sanskrit Lexicon, IV pp 345, 346.

PLATE I

5



DURGĀ AS THE SERPENT MANASĀ



the Vedas) and the waters like cows ran towards their stable. He has struck the first born of the Ahis.\*

But Ah' or Yitra has a wicked wife. He tells the  
messengers that this is precisely his wife's strength  
(the Tower of Strength).

May Soviet weapons force us to table never  
come near to smite us best fit for mankind  
May the peace with it at all at all peace with it

A [redacted] [redacted] [redacted] was a person  
capable of the [redacted] [redacted] [redacted] [redacted]  
[redacted] [redacted] [redacted] [redacted] [redacted] [redacted]

[illegible]

1. Phoenicia. The hero of the Phoenician Ballad was the  
 Baa of the Phoenicians and the god in the Phoenician  
 or Tyrian Calendar of the Month of May and June was  
 Egypt. In Phoenicia he was Baba as was Ashtaroth.  
 The names Baba and Ba are pointing to the same  
 being based on the word Ba-shwana. In Kanayana  
Shiva is termed Shiva and in the Rig Veda he is named  
Bala.

and who wields the Thunderbolt at his will  
in the cave where Hecate keeps her coven.

The Marxist support and a woman doctor, a medical college and organized by the village smokes the soldiers of Bana as Tata dispersed the guards."

Inscriptions dating as early as 4,000 B.C. have included the name of Enlil and others. In Assyria the word in early religious ideas. But coupled

\* Lect. II Hymn XIII, v 2.

Tod believes that the religion of Siva was spread abroad at a very early age before the Phenicians came in with their Baal worship. Recent discoveries have confirmed Colonel Tod.

It has been discovered that Indian teak was used for building purposes in Babylon and Indian muslin was known there and called 'Sindhu' the early name for India.

Another singularly able Orientalist Mr Paterson, wrote thus in the 'Asiatic Researches'—

The doctrines of the Saivas seem to have extended themselves over the greatest portion of mankind. They spread amongst remote nations who were ignorant of the origin and meaning of the rites they adopted and this ignorance may be considered as the cause of the mixture and confusion of images and ideas which characterised the mythology of the ancient Greeks and Romans.

Infact foreign nations could only copy the outward signs and ceremonies. They could not be admitted beyond the threshold of the temple. The adytum was impenetrable to them.

Kāl and Kālī assumed various names. Kāl became Kronos, Moloch, Saturn, Dis, Pluto, and Typhon. Kālī became Hecate, Proserpine, and Diana who was worshipped with bloody sacrifice at Tauris. It was to the barbarians that the Greeks were referred by their own writers to understand the names and origin of their deities.

Siva in his character of the creative power became the Zeus triophthalmos the 'three-eyed' a special characteristic of Siva, Jupiter and Osiris. His consort Bhavānī became Juno, Venus, Cybele, Rhea, the Syrian goddess, the armed Pallas, Iris, Ceres, and Anna Perenna. The multiplication of deities arose from the ignorance of foreign nations as to the source

of the superstition which they adopted and the original meaning of the symbols.

They supplied their want of information by fables congenial to their own national character and manners; hence arose those traditions which made their theology a labyrinth of confusion.

And now what is Siva?

The first answer would be that he is the God of Destruction who moves about amongst the tombs in the guise of a wild and emaciated Yogi, a mere scaffolding of the human building. Around his neck is twisted a *Naga* (Tropidans) the most deadly of snakes, but he wears also a larger necklace composed of human skulls. His waist cloth is a tiger's skin. Vipers are his earrings. In one of his hands he holds the *Pâsa* the terrible noose of the *Thugs*, his ardent worshippers. In another hand hangs a bleeding head, a third holds the *Gada* his terrible mace of war. But more awful than all in his fourth hand is the *Trisul*, the three pronged pitchfork with which he pushes about human enterprises and mars them cruelly. *Asnes* made of very disagreeable ingredients cover him.

Is that the King of Dread

With ashy musing face

From whose moon-silvered locks famed Ganga springs

The religions invented by man have reached the most abject depths of baseness. The religions invented by man have reached superb heights of human exaltation. It is a strange paradox that at this early date the religion of *Siva Bôgâ* capped both ends of this long line of human speculation. It gave to the world the low, left-handed *Tâitrika* rites, and was also the forerunner of *Patanjali*, *Buddha*, *Isaiah*, *Jesus*, *Fenelon* and *Mirza the Self*. For there sat the Indian *Yogi* calmly contemplating this great problem.

\* "Asiatic Researches," Vol. VIII

What is man, and what are his relations to the universe around him?

That the Indian Yogi was in existence when the Aryans reached India is proved from the Zend Avesta, for in the fourth Fargard the Persian Aryans denounce as solitary dreamings in an Indian forest.

Verily I say unto thee O Spitâma Zarathustra the man who has a wife is far above him who begets no sons; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who is poor.

And of two men he who fills himself with meat is filled with the good spirit much more than he who does not do so.

It is this man who can strive against the onsets of the death fiend, that can strive against the winter fiend with the thinnest garments on, that can strive against the wicked tyrant and smite him on the head, can strive against the wickedly Asdemaogia (heretic) who does not eat.

Š va is Darkness, the Lord of Hell, a region that seems to have sprung from him and his cave. But from him has also come the idea of Kamās and its jewelled bandings. That was still the Hindu Paradise at the date of the Rāmāyana. And Š va's rude stone denotes not as well as death earthly life, heavenly life.

And so he is sometimes represented with three heads. Trailinga Ishwara as Creator, Protector, Destroyer. This fancy has been stolen by the Brahmans who call Brahma the Creator and Vishnu the Protector. But the central head of his statue, say the one at Flora is not that of Brahma, for it has Ganga, a head of the Ganges, in its top knot. Trailinga Ishwara dates very far back, for a considerable portion of Madras is called Teluga after him. And Mr Crawford tells

us that in Java and the Islands it appeared to be the name of the islanders for India. And Siva was one more attribute to the most important of all Siva's Malakha, Kumbhar, Aranya, Great Time. In the Ramayana Valmiki informs us that Siva was emased to a little girl. And when a foreigner in India sees of a white dusted Yogi in the forest, they often guess what he represents. He seems to wear ash of the urine of the gods it is systems of men that the Great Yogi Malakha has burnt up.\*

Man's religion may be traced to nothing as viewed by the Yogi. It is the religion that the young individual believes himself to find with the first universe around him. What mind picture did the facts of life present to the early races of India driven by the harsher Aryans into jungles and wastes where serpents and fevers were very plentiful and not very scarce? They were pronounced to be Pantheists. They were forbidden to look into any sacred book, death being the penalty. Indra, Agni, Varuna and other gods had poured down on the Indian soul images of many men to perform ceremonies that pleased these gods, and thus gained in return happiness and a lot of Bala. As were not for the yellow and I know. Even the Devana promised after many dietary rebuffs was refused to him.

But what matters were running along in this manner Siva Yogi was sitting in his angle seeking the Red, or Transcendental, knowledge. It came to him in a form which we might call the central unity. He examined the lives of the priests and found them estranged by experience. Agni ate up greedily the flesh of the bull, was the rice and the ghee placed on his altar, but did not give in return.

\* Catechism of the Shiva Religion, by Subinjit Mukherjee, p. 73





is demonstrated the creator of worlds in such sense of creation for the existence of effects ~~is~~ says is dependent on consciousness not upon Itself. \*

As I ~~have~~ have to show that the second or Atmistic Brahman ~~is~~ is ~~is~~ was the great change of Brahman I will add in the detail taking advantage of an ~~and~~ essay by Ludwig Buchner.

A consistent pessimism is the main feature of the system. Happiness is a mere illusion and a delusion of pain and suffering. †

Suffering man is involved in a vortex of rebirths. It is only after passing old age and death and other intermediaries time after time for thousands of years that the soul attains complete liberation. ‡

Siva is the god of destruction as well as of creation. He destroys the entire universe—gods, men and everything else. The whole series of his failures represent the charred remains of these portentous destructions as I have shown. The idea was probably invented as an answer to the high-brow pretensions of the Brahmin priesthood. Yes there are gods, Brahma, Indra, Visnu, etc. but Siva sweeps them all away—and accordingly the Brahmins seem to have accepted the theory.

It is also plain that the calousness of the god is another god against the Brahmin priesthood, who urged that sacrifices and other savage rites alone could move him. The Yogis held that the Great Atm was unknowable, unchangeable, omnipresent, inert, eternal.

The theory of this Prana or destruction of worlds suggests the origin of the Vedānta of Rishabha in the sense of annihilation. According to his biography, he came to earth to give immortality to mankind.

\* Colebrooke's "Essays," Vol. I., p. 251.

† Buchner, Last Words on Materialism, p. 19.

‡ Ibid.

but the Pralaya sweeps away gods, men and stars. This made unnecessary out of the question. And the Mahā-āra movement really was good on the Sāṅkhya philosophy is a human existence pessimism and the idea of the glorious and ignorant states of immutability. I have said and I have said that by using Brahma's and these two hearts could be made at once to cease.

But the Yogin in his song gave to the world another gift. He said practically as a god mysterious and cautious who dwells in the great temple of Darkness may be said to be omnipotent to all eyes, minds or men two within. The Absolute must be treated as the Absolute. It can do nothing anything for everything is already and there. It could not supervise and direct material things for these affairs were by absolute wisdom already arranged. A mind, immutable and boundless can have a will to produce anything but what is the itself boundless and perfect.

And in the world some men are more wise some more strong some more virtuous than others. Could we not as a workable postulate deny what seem to be the attributes of this mighty mystery? Could not we imagine a God of Wisdom, a son of God and all-wise? Could we not imagine a God of Strength and a Kumharika? The result was the Avastādeva which according to Professor Horace Hayman Wilson was translated Hypostasis. In Alexandria Ganesa was the son of Siva the Word of God the Creator of the World and two great facts are plainly seen. As Ganesa gave to India much of its civilisation. As Janus whom Orientalists all admit is the word Ganesa a little altered he gave civilisation to ancient Rome.

I insert a quotation from the works of Sir William Jones

The titles and attributes of this old Italian deity are fully comprised in two characteristic verses of Silius Italicus, another account of him from Ovid would here be superfluous.

Jane pater. Jane tuens, dive biceps, ut eras.

O ave se me stor, tu mi pater, o.

Father Jane, as he is sung, I am thy deity with two heads and two forms O sagacious planter of all things and leader of deities

"He was the God we see of Wisdom whence he is represented or known with two and hence a truer image found at Eusebe with four faces emblematic of prudence and circumspection. This is Janus the King of Wisdom in Hecateus in person with an elephant's head the symbol of sagacious discernment.

His next great character or the principal source of many superstitious usages was that from whom we emphatically styled the Father and which the second verse before cited more fully expresses his origin and founder of all things. We trace this notion at least to a tradition that he first built squares, raised altars and instituted sacrifices. It is not easy to connectate. Hence it came however that his name was invoked before any other god. That of the old sacred rites corn and wine and in later times marriage were first offered to Janus. That the doors or entrances of private houses were called Janua and any previous passage or thoroughfare in the public number Jay or Janua. In his name that he was especially a bringer of a generation of ways and a key as opening not gates only but all important works and affairs of mankind. That it was thought to preside over the beginning or the beginning of Jay. That in the Roman year began regularly in March yet he did not month named Januarius was considered as first of the twelve whence the whole year was supposed to be under his



and in the open places at the foot of some tree so that persons of all ranks may invoke our help before any unclean like any business and trade is transacted before they proceed on their way. I may add from my own observation that in the temples and even from that how does it come under the aegis of the deity and beneficent from a law I say a whole thing. Katus every new building is agreed to be an offering to the god. Hence as the name of Siva is placed on its door and in the old town a large is placed over the gates of the temples."\*

I have here to notice an important point. Colebrooke, Sir William Jones, Horace Hayman Wann and theologists all held that the languages of Greece and Rome were derived from Sanskrit. Crinitus states that he became conversant with the authorities subscribed to the wild theory of Max Müller, that when the Aryans passed from India across the Hindu Kush, the great mountain pass of centuries their cyclopean gates of Asia India became a soil of undivided America up to the arrival in India of Alexander the Great.

Now it seems to me that it would be quite impossible for any writer to compose a paragraph which would more completely puzzle me Max Müller's theory. But the Aryans passed from India across the Hindu Kush. The Professor holds that the Greek and Latin languages were sisters to the Sanskrit, and the separation of the Hindu from the Greek and Latin languages were sisters to the Indian things, but when the Aryans crossed the mountains and entered the land of the Aryans, and in Italy a wide knowledge of the best Indian religious ideas

\* Sir William Jones Works, Vol. II, p. 20.

† Max Müller, *Upanishads* (German Workshop), Vol. 7, pp. 1-2.

and customs. This knowledge could not have been obtained before the Aryan separation for Krishna is a non-Aryan and non-Vedic god. It was not obtained & brought to Alexander's expedition for Greece is far away so the earliest and truest traditions of Italy to the time when Kronos is father battled with Zeus.

Learned professors who have never seen to India study the Indian books but not the Indians themselves. We must try and show ourselves in a very early time when there were no letters of the alphabet and folks had to rely on their rhapsodists and bards for a story and the said rhapsodists had to make the dull framework of facts into a pleasant romance to obtain a hearing.

Let us suppose that the votaries of one religion think they have triumphed over another and a pleasant allegory suggests itself. The god of the triumphing religion may be represented as a dwarf who comes to the god of the second religion and humbly asks to be allowed as much land as he could pace with three of his poor inconsiderable dwarfish steps. Then comes the *dénouement*. The dwarf becomes a giant and his three steps cover half earth and the vast region lit up by the stars. Every Indian would know what this was intended to mean quite as well as if it were written down in the unpoetical systematically dull language of Halam.

How was such an attack to be met in days when there were no letters of the alphabet and no books.

An answer to this question comes from the *Śva Purāṇa*. It is a legend of great importance to our inquiry.

At a place called Meriya Loka a number of very holy Brahmins had collected together with their wives. They lived in a collection of rude huts called an *Āśram*, and they performed daily the most severe and painful

exercises of ascetic Brahmanism to gain magical powers. The people around flocked to them with their ailments and troubles. Al. admitted that such ugly men had never been seen in those parts. They were stern men no doubt especially towards the followers of Siva, wicked men who neglected and derided the holy Vedas.

But one morning a strange circumstance occurred. One of them looking up whilst seated cross-legged under a tree saw at the edge of the jungle a woman of exquisite beauty. She seemed to wish him to come towards her although why he thought this he would not have been able to explain. She held in her hand an Indian pipe. Suddenly on this she played a few bars. Such melody had never been heard before. He got up almost unconsciously and moved towards her. He was seeking to bridge earth and heaven. Perhaps Indra had sent one of his beautiful Apsaras to help him.

But the odd thing was that all the other ascetics had much the same experience. They wandered away into the leafy glades after the same Apsara. What occurred there is not narrated in the *Sāstras*. The next day they were in an angry mood and specially angry with a magician whom in a body they visited and accosted with these stern words.

"Ugly fiend, what trick is this that thou hast played?"

The person thus designated was a dwarf certainly ugly and is certainly endowed with very rare and magical faculties. He was named Tripurasura. He lived in a hut alone and was quite independent of the other ascetics. Indeed he intercepted many of the offerings of the poor people around, monks who thought that he was a greater magician than they were.

'Ugly fiend' said Tripurasura with a laugh



go to a story of an ugly demon to be narrated to me and explained to me, wretched masters.

Was a lost man, O deformed one?

"I am told that an ugly demon persuaded certain grave ascetics to allow her into the paths of wisdom."

The slanderer cried the ascetics.

Leave me not to expose the woman with the gaping mouth. Daśa was fond of the ladies?

These words are useless. O man, said the Brahmins, now enough is known.

And at this time appeared the malicious dwarf with a chuckle, "where were the Brahmins driven? and where was Apurva's husband Siva, the progenitor of many?"

With scornful voices the Brahmins were treated this as a most detestable insult. But women sometimes quarrel and by and by it came out that a young man as handsome as Kṛṣṇa had visited them when the Brahmins were away in the forest.

The Brahmins were now furious and desired a summary vengeance. They said that a Brahmin nāṁ as subtle in the mysteries of Brahma was a peer to any lucky find whatever. They performed new penances and sacrifices and produced a tiger whose den was like a cavern and his voice like thunder amongst the mountains. This they sent against the god Siva. He seized the tiger and squeezed it to death and he still wears its skin as a summerband.

Nothing daunted, the Brahmins tried new incantations. This time they determined to send something that he could not kill. They sent to the Ananta Nāga, the serpent of Eternity. Siva played to it a tune on his flute to charm it and wound it harmlessly round his neck where it still remains. The Brahmins now thought of a new plot. It was to send the dwarf Tripurasura against the god. He was vain glorious,

and a little flattery might easily turn his head. He had moreover a terrible club charged with horrid spells by his own himself. But Siva seized the club dashed on the dwarf's brains with it and then danced in triumph over the dwarf's body. The club as he said "gives rise to many a magic."

A party of ~~some~~ Brahmins had a success that they did not anticipate. They used all their magical powers to dismember the goddess Sironos was dismembered by Siva. In this they succeeded. But an astounding development took place. The severed Mahadev flaring and burning began to traverse the world and soon up the cities and Durgā followed it uttering the piercing lamentations that resound still in the temples. The amazed Brahmins fled for help to Brahmā who advised them to sacrifice to Mahadevi and to pray to her to calm the fury of Siva, he is the Trāpura (earth, sky and the sky) was burnt up.

There are two terminations to the story.

One is that it was settled that the Siva Durgā symbol should be set up as chief object of worship in every temple in India. The second termination was that a search was made for the remains of the clashed Mahadev. It was at last found and then by means of a magic about twenty-one portions of it were discovered. Of these twenty-one were distributed amongst the names of the gods in earth and were deposited in the temples of heaven and even dark Pūṣa got its portion a small vessel of the precious flesh. But this vessel from time has a history which would be interesting unless we bear in mind Siva's but very small part of the matter. In the *Madhava* is preface of *skanda* which represent the sun of *Madhava* it is seen through the year's history of the sun. In the *Madhava* *Madhava* Siva dies at the end of the year but at once springs

up again as a baby who becomes a giant almost immediately after the death of Moses was.

And the moral of the story is clear enough. The Brahman sastras described Vishnu as a dwarf compassing the Tripundra into heaven and earth with his portents and signs. Just so said the followers of Siva, but it was as the Evil Spirit Asura, and Siva vanquished this Dwarf. The pure Asura. See the club with which he holds as a trophy. And the dwarf was certainly got the worst of the fight. A missionary in Madras, Miss Wilson Carmichael tells us that thirty millions of Siva stones, the Mallico as it is called, are now being adored in India, and that the followers of Siva number a hundred million. And the gods of the Brahman polytheism, Agni, Brahma, Indra, Vishnu, have been placed on a shelf to give way to a monism, with Siva nicknamed "Brahma" (neuter).

#### THE TEMPLE SONG.

    Giver of joys untold

Thou reignest on the wondrous dwarf of old.  
His untroubled world by Vishnu's might  
Jokes no longer, and thou art in the fight,  
O dancer in the wondrous halls of gold.

    In Perunturam's shrine

The stormy atmosphere round the Lord divine  
Nukanta \* weds the mountain whistled around  
To reach the end and fix the ocean's bound  
He asks to save on all the reasoner's brow.

    Past days and present days

Thou art great Brahmah and by gum  
Mistaken no further that thou know'st me all.  
New eyes new judgments see at a view  
For Time is Time with Fate's enormous ways.

    Charred cities fane of old

Mark us the sun's path and we behold  
At night thy flames at work across the sky  
Thy coils great Sesh unfold infinity  
O dancer in the wondrous halls of gold.

    \* Blue Throat

PLATE 3



BAYA DANCING



## CHAPTER II

### BAAL

Tree and Serpent worship carried by the Phœnicians everywhere—The religion of the Indian jungle—Baal in Palestine: The "Star of Chao" (S'iva). The Mahadeos and Masseboth—Special blood thirstiness of the Phœnician Divinity—"Holy of Holies" of Jewish Temple, and "Sanctuary of the S'iva-Linga" in India.

COLONEL IOD tells us that somewhere near Baroda he came across some followers of Durgâ living in caves in abject poverty. They were called Aghoras, or Murdi Canors (man-eaters) and fed on human flesh of the most putrid description sometimes coming down and begging the body at a funeral. Their goddess they called Aghora Iswarî Mata (Lean Famine), and they pictured her as hungry and as insatiate as themselves.

This spectacle is immensely interesting.

We see the religion of Durgâ in its earliest form.

Early man had three stages of progress

(1) The cave man whose sole food came to him by hunting and battle.

(2) The shepherd, who by the invention of tents could move about from place to place seeking new pastures for his flocks and herds.

3) In the third stage man had learnt to till the ground and build houses

The Egyptians and Babylonians, when they emerge in real history, had selected vast plains watered by

great rivers as sites for their cities. In a word they had reached the third stage of progress, the agriculture. Between them and the starving Indian Aghora in his dripping cave there might be measured possibly thousands of years. And yet their religion was the religion of the Indian Aghora.

Let us try and picture to ourselves the condition of the earliest cave man in an Indian jungle. When we remember that man's first idea of a god is that of a malignant and hurtful being we cannot be surprised that two special divinities soon suggested themselves.

1) At the period when the rainy season is over and the burning sun strikes upon the rotten vegetation Indian jungles are ravaged by a terrible fever called the jungle fever. It is almost certain death to expose oneself to it.

2) The second danger comes from the cobra (*Naja Tripudians*) a snake whose poison mingling with the blood kills the victim in a few hours. In civilised modern India something like 25,000 Hindus perish every year from this snake. India is a vast triangular plain. In these days it was choked with jungles. The poor Aghora had to hunt for his food, bare-footed in unhealthy seasons as well as healthy seasons. Soon came to him his first idea of a god, a cannibal, with symbolised in the form of a tree. She was Nirriti of the Rig Veda, the fever breath of the Indian forest.

But the deadly snake likewise did not escape observation. He became at once a male god, the Sesha-nâg, the husband of Durgâ, the two seemed to work together. Both were propitiated with the gift that the starved and hungry Aghora most valued, raw meat, the warm blood of beasts and babies.

A third divinity very soon suggested itself, a stone, and at this point all that we shall say of it is that

it was astatarian. It was not carved or fashioned in any way. man did not know how to carve or fashion anything. In his cave dwelling it was a bump on the bed rock and on this he poured the warm blood of the victim. The stone represented Durgâ as we saw Siva. These three objects of worship were started many thousand years ago.

What was the date of the early Indian cave men? How can we ask that? Cave dwellers before they could become shepherds had to invent the tent.

The fact suggests an enormous gap between the Aghora and the builder of cities. When the great Aryan shen burst in Bactria the fragments the separate Aryan clans must have been in a pastoral state of development at most. One fragment traced as we see came up to the from the wife of Siva or Kronos, one fragment the Italian learnt it from Siva's son Janus, or Janus. one the Babylonian, learnt it from Rhea, or Siva's wife Durgâ.

But Professor Max Muller tells us that thousands of years must have elapsed before the ancient Bactrian language could have changed to pure Greek or pure Latin and Janus let us say and Ceres must have given their instructions in some more modern tongue than the Bactrian or they would not have been understood.

Of only one thing we can be quite certain and that is that the epoch of the cave dweller must be preceded by the figures almost of geological computation.

Kronos or Siva taught Thebes Babylon Tyre Jerusalem agriculture. Another lesson he taught them the religion of the Aghora.

That consisted as we have seen, of three special points —

1. The worship of a cannibal witch in the form of a tree.



- (2) The worship of a snake the Naga Tapudians.
- 3) The worship of a rough unshewn stone

Now this in a word was the exact religion of Thebes, Babylon, Athens, Tyre and the cannibalism of the witch survived everywhere in vast human sacrifices.

#### THE TREE.

The following legend comes from the Skanda Purāna —

Durgā was once very angry with Siva accusing him of dalliance with the Apsaras. Refusing to be pacified she fled to the angles and seating herself in the hollow trunk of a Sami tree she performed *tāpasya* or ascetic practices, for nine years. Immense magical powers came to her in her wrath and flames burst forth which scattered all the animals and shepherds living near the place and threatened ruin far and near. Sacrifices were made to her and pacified by these, she determined to restrict this combustion to the Sami tree. She lives in it as Samarama the goddess of the Sami tree. It was settled that the Arani, the wooden drill that lights the sacred fire, should always be from this tree and that her festival as the Tree goddess should take place once a year on which occasion she would bestow abundant wealth and corn to all her worshippers.\*

This legend is plainly written to account for Indian tree worship to appease the goddess of Indian fire and Indian fever.

This festival of Durgā is still the leading festival of India.

Let us now consider Tree-worship in Palestine.

In early times ' says Robertson Smith ' tree worship had such a vogue in Canaan that the sacred tree, or the pole its surrogate, had come to be viewed as a general symbol of Deity '.

\* ' Asiatic Researches,' Vol. IV

Mr. Plumptre in his work on Tree worship says the same thing. "The Assyrian is a country in the wood where the tree was more abundantly worshipped than it was in ancient Palestine. Amongst the Assyrians every man had his grove and sacred tree beside his field and when the harvest came he would sacrifice and exult in the presence of his god. Plumptre also states that a green tree had a religious significance as a symbol of life and health. As a tree was worshipped as a living tree or a tree of life and as a grove as a sacred grove in the Authorized Version."

But in some texts the Asherah is confused with the goddess Ashtoreth in person as the Baal tree in India and Durgā are deemed one.

Another point of comparison between Israel and India is remarkable namely the reaping festival. The Jews are commanded to go out into the fields on the third day of the week when they have gathered a sheaf of the grain and to bind down the sheaves of grain as they bind down the branches of palm trees and boughs of thick trees and boughs of fir trees and to dwell in booths of trees seven days.

In India in the last day of the festival the tree of the Pishwa and all his followers move out into camp. The whole procession marches in solemn procession towards the Holy Tree. Elephants and camels, beggars and noblemen are all dressed out in gorgeous array. The Jethwans perform a few dances on the tree after the procession is over are completed. Cannon and muskets are discharged and all decorate themselves with stalks of the jowar or rice plant.

Mr. Plumptre concludes that the Israelites got this Tree worship from the El-wis of the Assyrian Assyria but was so modified by Ezekiel xx 17, 18, 25, 26 that the Israelites were thoroughly imbued with the religion of Egypt and that they rebelled against Jehovah in the wilderness which phrase means, no

doubt that they still preserved Egyptian rites and Egyptian deities. Lower Egypt, where they had been confined, worshipped Baal or Typhon, with its serpent worship and tree worship. Lives, says Maspero, were the homes of the various deities.

Says Jeremiah —

"They have built also their high places to Baal to burn the sons of men here for burnt offerings to Baal, which I commanded not, nor spake it, nor came it into my mind."

Many traces hold that the earliest god of the Israelites was exactly Baal, the chief point of discussion now being When did Jewish worship come in.

And says Professor Loisy, "It is at least that the so-called Tabernacle, the Mosaic Sanctuary, was dedicated to Saturn. That is, or even to Baal, so that a sanctuary of Baal stood at Samoth, just as a cult of Baal took place at the Delphi."

The same is shown by the fact that the place where the ark stood in Samue's days, known afterwards as Hebron, Jerusalem was formerly called Hebron Baal or simply Baal, i.e. from Baal.

The strongest proof, however, that the worship of Baal went on in Judea with but a J H V H and existed as law down to David's time is the fact that the name Baal occurs in several proper names. Amongst them in those of the sons of Saul and David viz. Ishbosheth, Meribai, Baal-hadad. The Compiler of the Books of Samuel who discredited the names, gave these names into Hebrew etc. Mr. Ewald, Ewald, but in particular passages of the Bible the original names are preserved."\*

Dr. Curt attacks this as extravagant. He points out that the passage in Amos mentions not one but three objects of worship, a tent, a lion, and a star. He concludes that there is no proof at all that Chanaan

\* cited in Dr. Curt's "Worship of Baalam," p. 7.

had anything to do with the planet Saturn. In writing thus confidently he quite expected a bolt from the blue.

For Orientalists marking the controversy saw at once its immense importance. Chéan in its more correct reading Chévan is almost the French Ceylon their name for Siva. He is called in different parts of India Shiva Shivan Chévan. The Fernandéz has Chévan. And the three objects that are supposed to combine in Dr. Dozy combine in instead. The Tabernacle is the Vahan or paval carriage of Siva and the six rayed star is also most important. Siva's symbol is an equilateral triangle. Durgā is the same turned upside down. The two joined form the six rayed star of Amos. That is the Siva Durgā combination.

And when Dr. Oort tells us that Chéan had nothing whatever to do with Saturn we are a little amazed.

In Acts vi. 43 we read "Ye have took up the Tabernacle of Moloch and the star of your god Remphan. The author of the Acts knew what was meant and on point of fact he is quoting the Septuagint which rendered Chéan as Remphan.

And Jehovah's great anger against Ashtoreth the goddess of Sidon and the idols and groves does not harmonise with the many books. We are told 2 Kings xv. 24 that Hezekiah removed the high places and brake the images and cut down the groves and brake in pieces the brazen serpent that Moses had made."

Does it seem likely that Moses would have made a brazen serpent a most immediate yester he had received a stupendous command from the Almighty never to make the likeness of anything in the heaven above or the earth beneath?

Professor Maspero shows a curious point of contact between the worshippers of Baal in Syria and the

worshippers of Siva in India. Each tribe each city each person had its special Bird. Buz, Saz, Raa, Sazon, as in the Andes, was the Siva in Ande's cave and its criss-crossing and so on.

But these Birds in Asia were called birds as Astari, Avera, Sani, Astari, says the Professor presided over one generation war and in consequence over the different seasons of the year that was nature's feast and feast and that when she seems to die, birds and goddesses they dwell on the tops of mountains the Lebanon, Hermion, Saz, Karon. They love forests and springs. They reveal themselves to mortals in high places, heights. They dwell in trees in an eagle's nest, betwixt and even in fastened columns (masseboth). \*

But when we have shown the India, Purgatory, Paradise and Egypt as the province of plenty at the time of the festival we are on a golden way to the end of the story. Why at that festival did she also figure as a goddess, witch?

Have the Foreigners, H. H. H. H. Among the names of Canaan the various were probably the most. Their own religion and character was revealed and devoted to the new goddess, a goddess with a flag in her hand. The goddess was a woman of Israel and with them the religion of the most of the country and as noted the same was probably the same with the goddess. It is most likely the goddess of several names but particularly of H. H. H. to whom they offered many sacrifices and especially the blood of the lion. If the goddess were not the goddess and to make an immediate offer the goddess did not to the goddess. The goddess was not the goddess and the goddess that the goddess was devoted to the goddess. The goddess being revealed in the goddess and the goddess. The goddess happening H. H. H. without any cessation.

\* Maspero, *Les Anciennes des Peuples Orientaux*, p. 100.

and hold of a boy and offered him on the spot to Kronos. The Carthaginians another time upon a great defeat of their army by Agathoxemus implored their misdeeds to the anger of the god whose services had been neglected. Lashed with it is and seeing the enemy at their gates they seized at once three hundred children of the prime nobility and offered them in public for a sacrifice. Three hundred men being persons who were somehow obnoxious yielded themselves voluntarily and were put to death with the others. There were particular children brought up for the altar as sheep are offered for the shambles and they were boiled and butchered in the same manner. It is remarkable that the Egyptians looked out for the most specious and handsome person to be sacrificed. The Albanians pitched upon the best man of the community.

When we read of this awful butchery we see at once a wild paradox a monstrous inconsequence. A tree charged with ripe fruit suggests a festival of thanksgiving but why should it be smeared and fouled with all this human blood. Durgā is a cannibal wife and I say that we must go back to the Indian Agastya and his angle at a time when human flesh was common food. In those days the fever tree suggested frantic propitiations.

Mr. P. and Professor Sayce carry Tree worship back to Egypt on the Persian Gulf 4000.

But Assyria was badly off for trees and had to get her teak from India. Why should not the Indian Tree goddess have come with the Indian tree. In the Rig Veda Bala has a wife. Next the Insurmountable.

May Nirriti so formidable by her power Nirriti the Insurmountable never draw near to smite us May she perceive the threat that she causes. \*

\* Lect. III., Hymn VI

## THE SERPENT

Monsieur Buffon thus describes an ancient forest —

"All along the swampy banks of the river Niger or Oronoko, where the sun is of the forests thick, and men but few the serpents cling among the branches of the trees in infinite numbers. They carry on an unceasing war against all other animals of their vicinity. Travelers have assured us that they have often seen large snakes twining round the trunk of a tall tree encompassing it like a wreath and thus climbing up and down at pleasure.

The French naturalist goes on to say that the fabulous stories of gigantic serpents may have had some sound truth. He tells of a serpent one hundred and twenty feet long. In India is a serpent that attacks large tigers and buffaloes. These animals it swallows whole, and it takes, we learn, almost as many months to digest a big buffalo as Ravana's brother Kumbhakarna took to digest his gigantic meal.

This description of a forest by the French naturalist gives probably a good picture of an Indian jungle when the earliest Aghora was living in a cave near it. What wonder that he sacrificed to the Serpent Manasā, one of the earliest forms of Durgā, and prayed her to protect him from her too numerous brood.

Turning from India to the Delta of the Nile we find that a city sprang up there which had for its god Typhon or Ba. Then Typhon had for wife Echidna, a serpent, and was himself furnished with one hundred serpent heads. The pair are certainly Seshanāg and Manasā.

The Creator of the universe was the serpent god and "Kneph and Egypt" says the anonymous author of 'Ophiolatrea' was the home of this peculiar worship. Gau gives a drawing of one of

the columns of a cave temple at Dern. It was surrounded with four capital, four heads of Isis and with Typhon's serpent body repeated four times along the shaft. This would make Typhon her first husband in Ophiothea. Horus is called a serpent god. Thermapta was the name of the snake chiefly worshipped. It is a cobra, the Na a Hage. We learn from Diodorus Siculus that the kings of Egypt wore high bonnets that terminated at top in a round ball and the whole was surrounded with figures of asps. The priests likewise had upon their bonnets these serpents.

Says the author of "Ophiothea" "The worship of the Serpent next to the adoration of the Phœbus, is one of the most remarkable and at first sight unaccountable forms of religion the world has ever known. Until the true source from whence it sprang can be reached and understood its nature will remain as mysterious as its universality, for what man could see in an object so repulsive and forbidding in its habits as this reptile to render worship to, is one of the most difficult problems to find a solution to. There is hardly a country of the ancient world however where it cannot be traced pervading every known system of mythology

\* \* \* \*

"Whether the worship was the result of fear or respect is a question that naturally enough presents itself and in seeking to answer it we shall be confronted with the fact that in some places, as Egypt the symbol was that of a good demon while in India, Scandinavia, and Mexico it was that of an evil one."

All this is a very important and indeed far more important than the anonymous author of "Ophiothea" seems to suspect. In point of fact India viewed the serpent from two opposing points. First it was an object of wild terror when rude tribes like the Aghoras



died a thousands from its bites. Ahu was a terrible god at the date of the Rig Veda. But by whatever name and under whatever symbol you describe the Supreme God, the god of the Vedic was a process of time gone on a way and gone on a way kindness. A Hindu myth says that a Hindu god the regions of the world gods says the Hindu god Ahu had the regions under the earth and the sky. It is he was a way and gone on a way kindness put. The Hindu was a Hindu god and gone on a way kindness in India at the time of the Vedic. Ahu were changed to try and steal him. One thing is certain serpents are more feared in India than elsewhere. P. 10. as in his legends that a king in Calcutta the city of Rangoon but the king for a while was whom he turned with a picture. He executed any one who had a demon as destroyed a snake.

Says Mr. Rivett Carnae —

And from my notes that one Kunbi whom I questioned in old days when I was a Settlement Officer in camp in the Nag, the Hindu stated that he was given the Nag and nothing else. That he was given by images of the snake and when he could afford to pay some cash for a look at me it was given for a look at me. That he saw a Nag on the road he would pick it up and that he believed in Hindu would be a Nag. He knew it was a Nag. He then gave me a Nag. That of all that he would be in work with the snake.

1. Water 2. A small tree 3. A dh pigment of sandalwood in the head and body 4. Flowers 5. Leaves of the Banyan tree 6. Milk 7. Girds 8. A small piece of cloth 9. Red powder 10. Saffron 11. Ahar a powder composed of fragrant substances 12. A small of flowers 13. Bitterness or grain 14. Jowar 15. Five

\* Moor, "Pantheon," p. 180.

lights 16 Sweetmeats 17 Betel leaves  
18 coconut 19 A sum of money according  
to means 20 Flowers offered by the suppliant  
the terms of the land being owned

We see from this that Indian Serpent worship had  
two stages. The serpent was first of all a green beryl  
and then a benign being. In the plot we see only the  
second stage. We must remember also that Egypt was  
inundated yearly by the Nile which would kill most of  
the snakes. Mainly the connection comes from India.

Other coincidences. A legend that they die with  
The city of Typhon was Memphis where dwelt the  
Pharaoh of Exodus and it is true that the Israel-  
ites, as Dr. Erasmus Wilson assures us had dwelt  
four hundred years in Lower Egypt we may credit  
them with carrying away some of the local super-  
stitions as with the Red Sea. At the Nagpanchami  
festival in India Durgahgures as Manasâ the Serpent  
and it is curious that the first god observed after  
the Exodus takes the form of the native brazen  
serpent erected by Moses to cure the bites of the  
venomous serpents. Miss Wilson (Cambridge) gives  
another point of contact. The natives of Madras  
once a year have a number of hand prints and foot-  
prints on their doors marking them with a white  
paste made of cow dung and the ashes of the  
vishnu tree. In doing this is done that the  
snake Manasâ may spout the names of her votaries.  
This suggests the marking of the houses in Exodus.

#### SEX WORSHIP

We have considered two out of the three special  
characteristics which I have put forward as tracing  
Siva Worship to the early cave man. We now come  
to the third sex worship and it is time to mention  
a fourth characteristic namely idol worship. This  
of course cannot be traced as far back as the cave

man for it implies that the pastoral age had been reached. But when Sivaism went abroad on its strange missionary career, its bull worship was very prominent. We must allude to an Indian as busy as shrewd as Colonel Tod. He said that this bull worship was the strongest evidence in Palestine, Egypt, etc. of Sivan derivation.

What are *Isa* and the *Brazen Cal* to which especial honours were paid on the 15th day of the month by the *Harwar* and the *B. l Nandi* of *Isa*. \*

Colonel Tod explains that the Hindus divide the month into two parts or fortnights. At the beginning of the second part called the *Anava*, the bull *Nandi* is worshipped on the fifteenth day of the month. Now we learn from *1 Kings xix* that *Jeroboam* made a golden calf and sacrificed to it on the fifteenth day of the month at *Bethel*. Colonel Tod connects the two incidents.

Now although as I have said we cannot carry back bull worship to the date of the *Agla* who lived by the chase alone, we may I think inferentially carry it back to the *Rig Veda*. *Bala* here signifies living in his cavern with his wives cows. *Devanagav* and *Aryan* hands were the other hands and used what was before their eyes to express their ideas. The *Asura* whose wives were cows must have seen a bull. *Indra* is praised in one hymn for saying "I kind the wives with the Black one and rendered pregnant. *Siva* or *Hua* was the Black one and his followers are called in the *Rig Veda* "Black noteless *Dasyus*."

Be. Devil is certainly a cow when *Siva* is a bull.

O this man *St. William Jones* writes to us.

*Isaavda* *Dagd* now demands our attention and in this character I suppose the wife of *M. dleva* to be as was the *Juno* (*Cora* or *Luna* of the *Romans*

\* "Travels in Western India," p. 54.



PLATE 2



TRAD. NGA 'SHIVANA'



शिवाना

DURGĀ AS ECHOŪPA

called also by them *Diana Solvixona* and by the Greeks *Latona* as *Venus* almost not the *Idian* queen of a gutter and misty but *Venus Urona* so admirably painted by *Leiretus* and so properly invoked by him at the opening of a poem on nature. *Venus* presiding over generation and on this account exhibited sometimes of both sexes an union very common in the lower species of a stouter bearded statue at Rome in the images perhaps called *Mermathena* and of those figures of her which had the form of a woman rather than the reason of which ~~we are not~~ *dark* *Tanatos* in the dark. The reason appears too clear yet the temples and paintings of *Hylistan* where it never seems to have entered into the heads of the legislators or people that anything natural could be offensively obscene a singularity which pervades all their writings and conversation but is no proof of depravity in their morals. Both *Plato* and *Cicero* speak of *Eros* or the *Heavenly Cupid* as the son of *Venus* and *Jupiter* which proves that the monarch of *Olympus* and the goddess of *Fecundity* were connected as *Manakdeva* and *Bhavanti* (Works Vol. III., p. 367) \*

This moderation of tone and this spirit of abstract idealism on the part of a distinguished artist contrasts with certain ~~other~~ *persons*.

His *Hindus* is but a worshipful uncleanness and almost to the fact he considers the zillions of *Hindus* and *Idians* as one as the poor *Buddhists* of *Ceylon* who are grosser victims of the deity seem the most pious and loyal to his Majesty's subjects.

What though the spicy breezes  
Blow soft on Ceylon's Isle,  
And every prospect pleases,  
And only man is vile.

\* A Hindu god has an emblematical animal. *Brama* had *Brhm* a two-headed *Siva* a lion and *Visnu* was a fish. *Durga* the Indian *Europa*. See Plate p. 4.

But to visit the heads of the Indians the appliances of which of a ship which was universal at one time and especially conspicuous and tolerable in Persia, and not more at the head-quarters of the country in the Middle Ages is scarcely lost. The Jews kept synagogues as it is said to be on the pillars of the temple at Jerusalem and also on other places and Newman's friend Mr William Hamilton has seen synagogues not more ancient edifices but of woodings at the ancient festivals of St Cosmas and St Damiana were being done the observation to very modern times.

The Aghora the early savage lives in a cave. Fever swept away some of his companions. Snakes and others. He had an idea of a god, not a very holy one, but the best obtainable. Vaguely he imagined to himself a potency that could oppose death and he chose a stone to represent him. A phallus. The leader was his man and he, and he developed in making his cave he left a camp of the bed rock to represent the Madonna and the large this object the less his labour. It is impossible to know how soon sex worship intervened. Mr R. F. Hutton in a paper read before the Anthropological Society shows that the grave in a cave is very strong with savages like the Labomans and the practices of sex worship very gross. Certainly if he is to not direct the death rates that he begins to dwindle and with savages for and battle strong men are feared. But it is difficult to prove that this sex worship is spontaneous and not derived. The Aryans when they first entered India were in a rude state of development and they followed of the Indian sex worship, at best instead of adopting it.

Mr Grant Allen has shown the close analogy between Siva and Yahveh, each being symbolised

by a stone on which the oil wine and ghee of the Linga pûâ was poured and each being a sign for opening the wombs of eider-y Sarahs, Hannahs, Rebekas \* The Holy Places were all Mahâdicos. A Rock accompanied the Israelites in the desert.

Of the Rock that begot thee thou art announced, it says Deuteronomy vii 18. Grant Allen thinks that the 'ark' carried always a Siva stone aside.

In the Temple of Siva there is one only chamber which contains the Shiva Linga the most exalted form of Mahâdeo. No one but an At Shiva Brahmin can enter that. Two special forms of adoration are exalted in the 'Sanctuary of the Shiva ling.

The first is the Paridaksîna. I will compass thee afar O Lord said David. The second is the

Shaktî with eight members. And Balaam bowed his head and fell flat on his face. Numbers xxii 31. I have alluded already to the Siva Temple Dance. Let them praise him in the dance says Psalm clix.

In the Sepher Toldoth Jeshu it is announced that there was a stone in the temple on which was inscribed the inexpressible name of God. It was placed in the Holy of Holies by David.

There is a controversy about this book but the statement is partly confirmed by passages in the Old Testament. Jacob set up a pillar and anointed it with oil and poured a drink-offering on it and called it Beth-el the 'House of God'. Probably he worshipped it like the Indian Mahâdeo. (Genesis xviii. 22, xxv 7, 14.)

Later on David selected a site for Solomon's Temple and apparently this stone was chosen this 'House of God'. 1 Chron xx i. 1-4. It was believed in the

\* Grant Allen, Evolution of the Idea of God p. 73

† Catechism of the Shiva Religion. by Sahapat. Mudanya p. 53



Talmud to figure in the Holy of Holies and to be inscribed with the inexpressible name JHVH. It was called the Shemhamphoras. Do we not here seem to get the Shaivary of the Shiva-linga?

And in many other points the worship of Baal and Siva seems identical. The Israelites burn incense to the brazen serpent 2 Kings xviii 4. There is mention of a box with perfumes and oil (1 Sam x 1) also of the flowers, the amps and the tongs 2 Chron iv 21. "A people that sacrificeth in gardens" Isaiah lxx 3, suggests the sacredness of the Temple Gardens of a Sivan-pit.

Noteworthy also is the "Prophet disguised with ashes" (1 Kings xx 38).

The Yogis of Siva are distinguished thus all over India, the god being imaged as a white-dusted Yogi. The Book of Numbers gives a receipt for this white ash —

Burn the heifer with her dung (Numbers xix 5).

The Indian white ash has also cow dung for the chief ingredient. One more point is remarkable. The ashes of Siva "can blot out all the greater sins."\* In Israel the ashes were collected outside the camp to purify "the congregation and the children" (Numbers xix 2 17). In Hebrews x 13 it is announced that these "ashes of an heifer sprinkling the unclean sanctify to the purifying of the flesh."

And the earliest Indian account of the Creation of the Fourteen Worlds is very remarkable. At first on the top of Kailasa Siva's mount appeared a bare tree trunk in a triangle, the lingam and the Yoni. The square triangular astrolabe was special symbol and that of Ydveva is a similar triangle with the upright letter Yodh in it.

\* "Catechism of the Shaiva Religion," by Sabhapati Mudahya, p. 74.

It is plain too that the earlier Jewish divinity represented a god that supervised what men call evil as well as what they call good —

Says Yahveh "I make peace and create evil."

And S'iva's Hermaphrodite element appears as well as his Pantheism "The Lord created Adam, male and female."

Then too the priests who danced to the sound of the tabret and cut themselves with knives remind one of modern Sadhus in India. All this is of considerable importance as it points to a well-worn pathway between India and Palestine.

And why was the serpent viewed as a beneficent Divinity by Moses, and the Author of Evil in the fragment called the 'Jehovistic' interpolation, in chapters ii., iii. and iv of Genesis? It seems an attack on the Serpent and Tree Worship of the earlier times.

## CHAPTER III

### BUDDHA

Born of a Virgin—Genealogies—The "Flower Star" in the East—Asita and Simon—The four presaging tokens—The Prince leaves the Palace—The Bo Tree—Buddha preaches—Early biography altered—Māyā Devī is Durgā—Dasasatnamyann (S'iva the thousand eyed") blesses him when he leaves the palace—Other changes.

BUDDHA was born at Kapilavastu in the Lumbini Garden, B.C. 550

Kapilavastu—the City of Kapila. This is the translation of the word. Much has been made by some Orientalists of this. The City of Kapila, the author of the *Nirishwara* or Atheistic Sankhya philosophy is evidently it has been urged a non-existent place and Buddha a non-existent person. He is a myta invented to shadow forth the dissemination of Kapila's atomism. But nothing is certain except the unexpected. The non-existing city has suddenly turned up, covering miles of jungle.

Sir Alexander Cunningham, the great Indian archaeologist, was of opinion that the site of Kapila vastu was Banua, in the Basti district. But the real site is now no matter of doubt. It is between Gorukhpore and the Himalayas.

In 1893, a pillar was discovered in the Nepal Terai, the mighty forest that surrounds the great Himalayan

range. Deciphered it proved to be one of the columns of King Asoka, who covered India with his stone inscriptions B.C. 257. It announced that on this particular spot was the *stûpa* of Kanaka Muni, one of the seven great mortal Buddhas. In the year 1896 Major Waddell pointed out in the *Journal of the Asiatic Society of Bengal* that according to the testimony of Hsuen Tsiang the celebrated Chinese traveler his *stûpa* was only seven miles off from Buddha's birth place the traveler having paid the visit. This brought Dr. Fuhrer into the field and he was soon rewarded with the discovery of an inscription identifying the celebrated Lambini Garden where Queen Mâyâ gave birth to her distinguished son. Then came a second triumph. Crooked up in the luxuriant jungle by colossal ferns and creepers emerged a dead city of *stûpas* and monasteries and villages and buildings. More important still was another column set up by King Asoka. This is the translation of it.

"King Piyadasi Asoka, the beloved of the gods, having been anointed twenty years, himself came and worshipped saying, 'Here Buddha Sakya Muni was born.' And he caused a stone pillar to be erected which declares, 'Here the Venerable was born.'"

I propose now to give a short life of Buddha. It has points of contact with that of Jesus, whose great importance will be dwelt on by and by.

#### PRE-EXISTENCE IN HEAVEN

The early Buddhists following the example of the Vedic Brahmans, divided space into *Nirvâṇa*, the dark portion of the heavens and *Pravâṇa*, the starry systems. Over this last the omniscient Buddha figures as ruler when the legendary life opens. The Christian Gnostics took over this idea and gave to Christ a similar function. He ruled the *Pleroma*.

## BEHOLD A VIRGIN SHALL CONCEIVE

Exactly 340 years before Christ there dwelt in Kapiyasava a king called Suddhodana. This monarch was informed by angels that a mighty teacher of men would be born miraculously in the womb of his wife. By the consent of the king, says the *Jataka Vistara*,

the queen was permitted to lead the life of a virgin for forty-two months. Joseph is made a little awkwardly to give a similar privilege to his wife (Matt. i. 25).

Some writers have called in question the statement that Buddha was born of a virgin, but in the so-called scriptures as given by Mr. Tarnour it is announced that a womb in which a Buddha elect has reposed is like the sanctuary of a temple. On that account that her womb may be sacred the mother of a Buddha always dies in seven days. The name of the queen was borrowed from Sivaism. She was *Mâyâ Devi*, the Queen of Heaven.

Queen *Mâyâ* was chosen for her mighty privilege because the Buddhist scriptures announce that the mother of a Buddha must be of royal line.

Long genealogies, very like those of the New Testament, are given also to prove the blue blood of King Suddhodana, who like Joseph had nothing to do with the paternity of the child. King *Maasammata* had a son named *Rurâ*, whose son was *Varadâ*, whose son was *Kalyana*, whose son was *Varakalyana*, and so on, and so on.\*

How does a Buddha come down to earth? The sign of Capricorn in the old Indian Zodiac is an elephant issuing from a *Makara* ( Leviathan ) and Siva's son had an elephant's head. It symbolises the active god issuing from the quiescent god in his home on the face of the waters. In consequence Buddha comes

\* *Dipawansa*, see *Jour. As. Soc. "Bengal"*, Vol. VIII, p. 935.





down as a white elephant, and enters the right side of the queen without piercing it or in any way injuring it. Childers sees a great analogy in all this to the Catholic theory of the perpetual virginity of Mary. Catholic doctors quote this passage from Ezekiel (xiv 2)

"Then said the Lord unto me. This gate shall be shut, it shall not be opened, and no man shall enter by it, because the Lord, the God of Israel, hath entered in by it, therefore shall it be shut."

#### A DOUBLE ANNUNCIATION.

It is recorded that when Queen Māyā received the supernal Buddha in her womb, in the form of a beautiful white elephant, she said to her husband, "Like snow and silver outshining the sun and the moon, a white elephant of six tusks, with unrivalled trunk and feet has entered my womb. Listen, I saw the three regions (earth, heaven, hell) with a great light shining in the darkness, and myriads of spirits sang my praises in the sky."

A similar miraculous communication was made to King Suddhodana.

"The spirits of the Pure Abode flying in the air showed half of their forms and hymned King Suddhodana thus —

Guarded with righteousness and gentle pity  
Adored on earth and in the shining sky,  
The coming Buddha quits the glorious spheres  
And hies to earth to gentle Māyā's womb

In the Christian Scriptures there is also a double annunciation. In Luke (i. 28) the Angel Gabriel is said to have appeared to the Virgin Mary before her conception, and to have foretold to her the miraculous birth of Christ. But in spite of this astounding miracle, Joseph seems to have required a second



personal one before he ceased to question the chastity of his wife (Matt. i. 19). Plainly two evangelists have been working the same mine independently and a want of consistency is the result.

When Buddha was in his mother's womb, that womb was transparent. The Virgin Mary was thus represented in mediæval frescoes.\*

"WE HAVE SEEN HIS STAR IN THE EAST"

In the Buddhist legend the *devas* in heaven announce that Buddha will be born when the Flower star is seen in the East.†

In the "Lahit Vistar" two serpents, Nanda and Upenanda show their forms in the sky, and rain down baptismal water on the young infant. "Nanda," says Colonel Tod, "is a favourite title of Śiva in Saurashtra."

Amongst the thirty-two signs that indicate the mother of a Buddha, the fifth is that, like Mary, the mother of Jesus, she should be on a journey ‡ at the moment of parturition. This happened. A tree (*palasa*, the scarlet butea) bent down its branches and overshadowed her and Buddha came forth. Voltaire says that in the library of Berne there is a copy of the first gospel of the Infancy which records that a palm-tree bent down in a similar manner to Mary §. The Koran calls it a withered date-tree.

In the First Gospel of the Infancy it is stated that when Christ was in His cradle, He said to His mother "I am Jesus the Son of God the Word whom thou didst bring forth according to the declaration of the angel Gabriel to thee and my Father hath sent Me for the salvation of the world."

\* See illustration.

† Leiman, XXI., 124, Wassiljew, p. 95.

‡ Beal, "Roman History," p. 32.

§ "Œuvres," Vol. XL.

In the Buddhist scriptures it is announced that Buddha, on seeing the light said "I am in my last birth. None is my equal. I have come to conquer death, sickness, old age. I have come to subdue the spirit of evil and give peace and joy to the souls tormented in hell."

In the same scriptures \* it is announced that at the birth of the Divine child, the *devas* (angels) sang thus — O Purusna the equal to thee exists not here, where wilt a superior be found?

#### CHILD-NAMING

"Five days after the birth of Buddha," says Bishop Bigandet, in the "Burmese Life" "was performed the ceremony of head ablation and naming the child" (p. 49).

We see from this where the ceremony of head ablation and naming the child may have come from. In the "Lalitavistara," Buddha is carried to the temple. Plainly we have the same ceremony. There the idols bow down to him as in the First Gospel of the Infancy the idol in Egypt bows down to Jesus.

#### HEROD AND THE WISE MEN

It is recorded in the Chinese story that King Bimbisāra the monarch of Rājagriha was told by his ministers that a boy was alive for whom the stars predicted a mighty destiny. They advised him to raise an army and go and destroy this child, lest he should one day subvert the king's throne. Bimbisāra refused.

At the birth of Buddha the four Mahārājas, the great kings who in Hindoo astronomy guard each a cardinal point received him. These may throw light on the traditional Persian kings that greeted Christ.

\* See Turnour's "Pali Legendary Life."

† See, "Romantic History," p. 103.

In some quarters these analogies are admitted, but it is said that the Buddhists copied from the Christian scriptures. But this question is a little complicated by the fact that many of the most noticeable similarities are in apocryphal gospels those that were abandoned by the Church at an early date. In the Protevangelion at Christ's birth certain marvels are visible. The clouds are 'astonished,' and the birds of the air stop in their flight. The dispersed sheep of some shepherds near cease to gambol, and the shepherds to beat them. The kids near a river are arrested with their mouths close to the water. All nature seems to pause for a mighty effort. In the *Lanta Vistara* the birds also pause in their flight when Buddha comes to the womb of Queen Mâyâ. Fires go out, and rivers are suddenly arrested in their flow.

#### ASITA

More noticeable is the story of Asita, the Indian Simeon.

Asita dwells on Himavat, the holy mount of the Hindoos, as Simeon dwells on Mount Zion. The Holy Ghost is upon Simeon. That means that he has obtained the faculties of the prophet by mystical training. He comes by the Spirit into the temple. Asita is an ascetic who has acquired the eight magical faculties, one of which is the faculty of visiting the Tavatimsa heavens. Happening to soar up into those pure regions one day he is told by a host of devatas or heavenly spirits, that a mighty Buddha was born in the world 'who will establish the supremacy of the Buddhist Dharma. The *Lanta Vistara* announces that "looking abroad with his divine eye and considering the kingdoms of India he saw in the great city of Kapilavastu, in the palace of King Suddhodana, the child shining with the glitter

of pure deeds and adored by all the worlds. Afar through the skies the spirits of heaven in crowds recited the "hymn of Buddha."

This is the description of Simeon in the First Gospel of the Infancy 11 6. At that time old Simeon saw him [Christ] shining as a pillar of light when St. Mary the Virgin His mother carried Him in her arms, and was filled with the greatest pleasure at the sight. And the angels stood around Him, adoring Him as a king, guards stood around Him."

Asita pays a visit to the king. Asita takes the little child in his arms. Asita weeps.

"Wherefore those tears, O holy man?"

"I weep because this child will be the great Buddha and I shall not be alive to witness the fact."

The points of contact between Simeon and Asita are very close. Both are men of God. Full of the Holy Ghost. Both are brought 'by the Spirit' into the presence of the Holy Child for the express purpose of foretelling His destiny as the Anointed One.

#### DISPUTATION WITH THE DOCTORS

More remarkable still is the incident of the disputation with the doctors.

A little Brahman was "initiated" (girt with the holy thread, etc.), at eight, and put under the tuition of a holy man. When Viśvāmitra, Buddha's teacher, proposed to teach him the alphabet the young prince went off.

"In sounding 'A,' pronounce it as in the sound of the word 'amṛta'."

"In sounding 'I,' pronounce it as in the word 'indriya'."

"In sounding 'U,' pronounce it as in the word upagupta."

And so on through the whole Sanskrit alphabet.

In the first Gospel of the Infancy chap. xx it is recorded that when taken to the schoolmaster Zaccheus

" The Lord Jesus explained to him the meaning of the letters Aleph and Beth.

" 8) Also, which were the straight figures of the letters, which were the oblique and what letters had double figures which had points and which had none why one letter went before another and many other things He began to tell him and explain, of which the master himself had never heard, nor read in any book.

" 9) The Lord Jesus further said to the master ' Take notice how I say to thee. Then He began clearly and distinctly to say Aleph Beth Gamel Dalth and so on to the end of the alphabet.

" 10) At this the master was so surprised that he said, I believe this boy was born before Noah.

In the *Jataka Vistara* there are two separate accounts of Buddha showing his marvellous knowledge. His great display is when he competes for his wife. He then exhibits his familiarity with all lore sacred and profane, astronomy, the syllogism, medicine, mystic rites.

The disputation with the doctors is considerably amplified in the twenty-first chapter of the *First Gospel of the Infancy*.

(5) Then a certain principal rabbi asked Him hast thou read books?

(6) Jesus answered that He had read both books and the things which were contained in books.

7) And he explained to them the books of the law and precepts and statutes and the mysteries which are contained in the books of the prophets things which the mind of no creature could reach.

(8) Then said that rabbi, I have never yet seen or heard of such knowledge. What do you think that boy will be?

9) Then a certain astronomer who was present asked the Lord Jesus whether He had studied astronomy.

" (10) The Lord Jesus replied, and told him the number of the spheres and heavenly bodies as also their triangular square, and sextile aspects, their progressive and retrograde motions, their size and several prognostications, and other things which the reason of man had never discovered.

" (11) There was also among them a philosopher well skilled in physics and natural philosophy who asked the Lord Jesus whether He had studied physics.

" (12) He replied, and explained to him physics and metaphysics.

" (13) Also those things which were above and below the power of nature.

" (14) The powers also of the body its humours and their effects.

" (15) Also the number of its bones, veins, arteries and nerves.

" (16) The several constitutions of body, hot and dry cold and moist and the tendencies of them.

" (17) How the soul operated on the body.

" (18) What its various sensations and faculties were.

" (19) The faculty of speaking anger, desire.

" (20) And lastly, the manner of its composition and dissolution and other things which the understanding of no creature had ever reached.

" (21) Then that philosopher worshipped the Lord Jesus, and said, 'O Lord Jesus, from henceforth I will be Thy disciple and servant

Viśvāmitra in the manner worshipped Buddha by falling at his feet

#### THE FOUR PRESAGING TOKENS

Soothsayers were consulted by King Suddhodana. They pronounced the following -

" The young boy will, without doubt be either a king of kings or a great Buddha. If he is destined to

be a great Buddha. Four, passing tokens will make his mission plain. He will see—

- " (1) An old man  
" (2) A sick man  
" (3) A corpse.  
" (4) A holy recluse

(4) And he shall  
be a king over four pressing towns of an  
avara, he will employ be a charava in king of  
earthly kings)

[illegible]

the fanpalm and the feathery pippala. Bold in tree  
The air was heavy with the strong scent of the tuberose  
and the Arabian jasmine.

It must be mentioned that strong ramparts were  
prepared round the palace of Kumbhavastu to keep out  
armed men, sick men and recresses and I must add  
to keep in the prince.

And a more potent safeguard still was designed.  
When the prince was riding in his merry chariot  
was surrounded with beautiful women. He revelled in  
the chariot as the Chinese version puts it. But  
as he was departing for King Suddhodhana.

It is a well known matter and a secret. The king had  
prepared a garden even more beautiful than the garden  
of the Palace of Summer. A soothsayer had told  
him that if he could succeed in allowing the prince  
to visit the garden the prince would be content to remain  
at home with his wives for ever. No task seemed easier  
than this so it was arranged that on a certain day  
the prince should be driven thither in his chariot.  
But of course immense precautions had to be taken  
to keep out armed men and sick men and corses from  
his sight. Quite an army of soldiers were told off for  
this duty and the city was decked with flags. The  
paths of the prince was strewn with flowers and scents  
and adorned with vases of the rich Kumbhavastu. Above  
were costly hangings and garlands and pagodas of bells.

But so and behold as the prince was driving  
along plump under the wheels of his chariot and  
before the very noses of the sullen nobles and the  
warriors were avelins and swords he saw an unusual  
sight. This was an old man very decrepit and very  
haggard. The veins and nerves on his brow were swollen  
and prominent. His teeth rattled. He was wrinkled  
bad and his few remaining hairs were of dazzling  
whiteness. He was bent very nearly double, and  
trottered feebly along, supported by a stick.



"What is this, O coachman?" said the prince  
 "A man with his blood all dried up, and his muscles  
 glued to his body. His head is white, his teeth  
 knock together, he is scarcely able to move along,  
 even with the aid of that stick."

Prince said the coachman, "this is Old Age.  
 This man's senses are dulled, suffering has destroyed  
 his spirit, he is contemned by his neighbours. Unable  
 to help himself, he has been abandoned in this  
 forest."

"Is this a peculiarity of his family?" demanded  
 the prince, "or is it the law of the world? Tell me  
 quickly."

Prince said the coachman, "it is neither a law  
 of his family, nor a law of the kingdom. In every  
 being youth is conquered by age. Your own father  
 and mother and all your relations will end in old age.  
 There is no other issue to humanity."

"Then youth is blind and ignorant," said the prince,  
 "and sees not the future. If this body is to be the  
 abode of old age, what have I to do with pleasure  
 and its intemperances? Turn round the chariot and  
 drive me back to the palace!"

Consternation was in the minds of all the courtiers  
 at this untoward occurrence, but the odd circum-  
 stance of all was that no one was ever able to bring  
 to condign punishment the miserable author of the  
 mischief. The old man could never be found.

King Suddhodana was at first quite beside himself  
 with tribulation. Soldiers were summoned from the  
 distant provinces and a cordon of detachments thrown  
 out to a distance of four miles in each direction to  
 keep the other presaging tokens from the prince.  
 By-and-by the king became a little more quieted.  
 A ridiculous accident had interfered with his plans.

If my son could see the Garden of Happiness he  
 never would become a hermit. The king determined

that another attempt should be made. But this time the precautions were doubled.

On the first occasion the prince left the Palace of Summer by the eastern gate. The second expedition went through the southern gate.

But another untoward event occurred. As the prince was driving along in his chariot suddenly he saw close to him a man emaciated, ill, loathsome, burning with fever. Compassionless, unrelieved for he fidgeted along breathing with extreme difficulty.

"Coward," said the prince, "what is this man? A livid and loathsome body whose senses are dulled and whose limbs are withered. His stomach is oppressing him. He is covered with filth. Scarcely can he draw the breath of life!"

"Prince," said the coachman, "this is Sickness. This poor man is attacked with a grievous malady. Strength and Comfort have abandoned him. He is friendless, hopeless, without a country, without an asylum. The fear of death is before his eyes."

"If the cowardly man," said Buddha, "is but the sport of a dream and the fear of coming evils can put on so loathsome a shape, how can the wise man, who has seen what life really means, indulge in its vain deluge? Turn back, coachman, and drive me to the palace!"

The angry king, when he heard what had occurred, gave orders that the sick man should be seized and pursued, but although a price was placed on his head, and he was searched for far and wide, he could never be caught. A clue to this is furnished by a passage in the *Lalitavistara*. The sick man was in reality one of the Spirits of the Pure Abode, masquerading in sores and spasms. These Spirits of the Pure Abode are also called the *Bhūchas* of the Past in many passages, as I shall shortly show.

In the Southern script res it is explained that the Spirits of the Pure Abode dwell in the heaven of Brahma.<sup>2</sup> I may mention too that in a valuable inscription copied from an old column in the island of Ceylon by Dr. R. van Linder it is announced that in the reign of the king who erected it the Bodhi devatas talked with men in the great temple. Here we have plainly the Buddhas of the past of the "Talia Vistara." The disciples of the "Carriage wheel" drives to the Great Nowhere have senselessly interarded this book with certain Buddhistisms of the Ten Regions which figuring side by side with the Buddhas of the Ten Regions, confess the cheat. When the Great Vehicle movement detoured the Buddhas of the past it substituted Buddhasatvas mortals who have reached the last stage of the metempsychosis, and transferred the old saint-worship, the sacrifices, processions, relic expositions, etc. to them.

For another valuable fact we are indebted to the Southern scriptures. They announce that the answers of the charioteer were given under inspiration from the unseen world.<sup>3</sup> On the surface this is plausible for we shall see that the speeches of the charioteer were not always pitched in so high a key.

And it would almost seem as if some influence malevolent or otherwise was stirring the good King Sudhodana. Unmoved by failure he urged the prince to a third effort. The chariot this time was to set out by the western gate, greater precautions than ever were adopted. The chain of guards was posted at least twelve miles off from the Palace of Summer. But the Buddhas of the Ten Horizons again arrested the prince. His chariot was suddenly

<sup>2</sup> Tarnour Journ. Beng. As. Soc. Vol. VII. p. 798.

<sup>3</sup> Journ. As. Soc. Vol. VII. p. 364.

<sup>4</sup> Spence Hardy Manual. p. 117.

crossed by a phantom funeral procession. A phantom corpse, smeared with the orthodox mud and spread with a sheet, was carried on a bier. Phantom women wailed, and phantom musicians played on the drum and the Indian flute. No doubt also, phantom Brahmins chanted hymns to Jâtavedas to bear away the immortal part of the dead man to the home of the *Patris*.

"What is this," said the prince. "Why do these women beat their breasts and tear their hair? Why do these good folk cover their heads with the dust of the ground. And that strange form upon its after-wherefore is it so rigid?"

"Prince," said the charioteer, "this is Death! You form, pale and stiffened, can never again walk and move. Its owner has gone to the unknown caverns of Yama. His father his mother his child, his wife cry out to him but he cannot hear."

Buddha was sad.

"Woe be to youth, which is the sport of age! Woe be to health, which is the sport of many maladies! Woe be to life, which is as a breath. Woe be to the idle pleasures which debauch humanity! But for the five 'aggregations' there would be no age, sickness, nor death. Go back to the city. I must compass the deliverance."

A fourth time the prince was urged by his father to visit the Garden of Happiness. The chain of guards this time was sixteen miles away. The exit was by the northern gate. But suddenly a calm man of gentle mien, wearing an ochre-red cowl, was seen in the roadway.

"Who is this," said the prince, "rapt, gentle, peaceful in mien?" He looks as if his mind were far away elsewhere. He carries a bowl in his hand.

"Prince, this is the New Life," said the charioteer. "That man is of those whose thoughts are fixed on

the eternal Brahma Brahmaham. He seeks the divine life. He seeks the divine vision. He carries the universal of the universal beggar books of. He made a man because the great lies of the lower can vex it no more.

Such a great event said the prince. The lists of man are like the sea water they make man's thirst instead of quenching it. I will seek the divine vision and give it to the world. The Amara to the world.

In the Amara Vata the emerald of age and the immortal is immortality. — D. R. V. V. V. V.

He is the only one who is dead. If the sponge was in the world of Brahma it is plain that the Amara Vata gives us the correct version. I am a prince with a dagger in the hand why go through all the troubles of yoga to gain it?

King Sudhinda was beside himself. He placed five hundred selected Nakyas at every gate of the Palace of Summer. Chandra sentries were round the walls were used and engaged. A guard of young wives, armed with arrows was posted round the prince's bed to narrowly watch him. The king ordered a wall of the gold emeralds of the world to be presented to the prince.

Let the women of the sena cease not for an instant for concerts and music and sports. Let them stane in ank and sparkle in diamonds and emeralds."

Mad Pradipati the aunt who since Queen Maya's death was noted as foster mother has charge of these pretty young women and she gives them to encircle the prince in a "cage of gold."

But the heavenly gods have not forgotten their son. One day when the prince leaned on a balustrade listening to the sweet crooning of four or five

"En fruit de vie de bien être, et d'immortalité. Finances p. 125.

brown-skinned, large-eyed Indian girls his eyes suddenly assumed a dazed and absorbed look, and the rich hangings and garlands and intricate trellis-work of the golden apartment were still present but dim to his mind. And music and voices, more sweet than he had ever listened to seemed faintly to reach him. I will write down some of the verses he heard.

Mighty prop of humanity  
March in the pathway of the Rishis of old  
Go forth from this city !  
Upon this desolate earth.  
When thou hast acquired the priceless knowledge of the Jinas,  
When thou hast become a perfect Buddha  
Give to all flesh the baptism (river) of the Kingdom of Right-  
ness

Thou who once didst sacrifice thy feet, thy hands, thy precious  
body and all thy riches for the world,  
Thou whose life is pure save flesh from its miseries  
In the presence of reviling be patient, O conqueror of self !  
Lord of those who possess two feet go forth on thy mission ?  
Conquer the evil one and his army "

Thus run some more of these gâthâs —  
Light of the world ! \*

In former kalpas this vow was made by thee  
" For the words that are a prey to death and sickness I will  
be a refuge ! "

Lion of men master of those that walk on two feet, the time  
for thy mission has come !

(Under the sacred Bo-tree acquire immortal dignity, and  
give Amrita (immortality) to all !

When thou wert a king (in a former existence) and a subject  
unobsequiously said to thee " These lands and cities, give  
them to me " "

Thou wert rejoiced and not troubled

Once when thou wert a virtuous Rishi, and a cruel king in  
anger hacked off thy limbs in thy death agony milk flowed  
from thy feet and thy hands.

When thou didst dwell on a mountain as the Rishi Syama,  
a king having transfixed thee with poisoned arrows,  
didst thou not forgive this king ?

\* *Lamps du Monde,* Foucaux's translation

When thou wert the king of antelopes, didst thou not save  
 thine enemy the hunter from a violent  
 When thou wert an elephant and a hunter pierced thee thou  
 forgavest him, and didst reward him with thy beautiful  
 tasks  
 Once when thou wert a she-pear thou didst save a man from  
 a torrent swollen with snow Thou didst feed him on  
 roots and fruit until he grew strong  
 And when he went away and brought back men to kill thee,  
 thou forgavest him  
 Once when thou wert the white horse,\*  
 In pity for the suffering of man,  
 Thou didst fly across heaven to the region of the evil demons,  
 To secure the happiness of mankind.  
 Persecutions without end  
 Revilings and many prisons  
 Death and murder.  
 These hast thou suffered with love and patience.  
 Forgiving thine executioners  
 Kingless, men seek thee for a king!  
 Stablish them in the way of Brahma and of the ten virtues.  
 That when they pass away from amongst their fellow men,  
 they may all go to the abode of Brahma

"By these gâthâs the prince is exhorted" says the narrative. And whilst the Jinas sing beautiful women with flowers and perfumes, and jewels and rich dresses, try to excite him to mortal love.

But to bring about their plans more quickly the Spirits of the Pure Abode have conceived a new project. The beautiful women of the zenana are the main seductions of Mâra the tempter, whom philologists prove to be closely connected with Kâma, the god of love. The Spirits of the Pure Abode determine that the prince shall see these women in a new light. By a subtle influence they induce him to visit the apartments of the women at the moment that they the Jinas, have put all these women into a sound sleep.

\* Yearly the sun-god as the zodiacal horse (Aries) was supposed by the Vedic Aryans to die to save all flesh. Hence the horse-sacrifice.

Everything is in disorder—the clothes of the women, their hair, their trinkets. Some are doing ingrately on couches, some have hideous faces, some cough, some laugh wildly in their dreams, some are also deformities and blemishes that female art had been careful to conceal are now made prominent by the superior magic of the spirits. This one has a discoloured neck, this one an injured leg, this one a clumsy arm. Smiles have become groans and fascinations a naked hideousness. Spawning on courtesies in ungainly attitudes all lie amidst their tawdry finery, their silent tambourines and lutes.

"Of a verity I am in a graveyard," said the prince in great disgust.

And now comes an incident which is odd in the life of a princess at first. Buddha has determined to leave the palace altogether. Then he Buddha uncrossed his legs and turning his eyes towards the eastern horizon he put aside the precious treasures and repaired to the roof of the palace. Then joining the ten fingers of his hands he thought of all the Buddhas and rendered homage to all the Buddhas, and looking across the skies he saw the god of the ten hundred eyes (Dasasata Nayana).<sup>4</sup>

This is Sesa as the thousand-headed serpent. Sesh. Of this more hereafter.

At the moment that Buddha bowed his hands in homage towards the eastern horizon, the star Pusya which had presided at his birth was rising. The prince on seeing it said to Chapdaka:

"The benediction that is on me has attained its perfection this very night. Give me at once the king of horses covered with jewels."

The highest spiritual philosophers in Buddhism, in Brahmanism, in Christianity, in Islam, announce two kingdoms distinct from one another. They are called in India the Domain of Appetite, *kāma*, the



and the Domain of Spirit Brahmaca. The *Iti Vastara* throughout describes a conflict between these two great empires. Buddha is offered a crown by a father. He waves palm-branches, but he leaves as for the fatherly king who the Buddha in dream is dreams of God. This is called pessimism by some writers who say that we must enjoy life as we find it, but modern Europe having tried dreams that life is so enjoyable. Its merit is found later and cause for praise. Yet say the optimists, but we need not a life as for the Jay. A good son, a good father, a good husband, a good citizen, a happy enough. True reply the pessimists, is so far as a man enters the domain of spirit he may be happy, for that is not a region, but a state of the mind. But mundane accidents seem a must by rule, for may even that a person who husband loves is loved one, the artist is eyesight. If a monarch and statesmen find their great dreams and schemes baffled by the infirmities of age.

Age disease death. These are the evils for which the great man a legacy promises to find a remedy.

The Buddhas of the Past won his victory in spite of the fact that King Kassapa offers to reign the crown to his son. He was abandoned the idea of a religion. Buddha steals away the night on his horse Nandaka and enlists as a disciple of a Brahmin named Arata Kālāma.

But by-and-by becoming dissatisfied with his teacher he returns to the service of Buddha. Then occurs his celebrated conflict with Mara, the Buddhist Satan who comes in person to tempt him. Two of the temptations are precisely similar to those of Jesus. Buddha is said to have gone through a forty nine days fast, and the first temptation appears to be hunger. For the second he is transported to the neighbourhood of the

splendid city of Kapilavastu, which is made to revolve like the ' wheel of a potter ' and display its magnificence. The third temptation introduces a prominent feature in a fast or ascetic's visions. Beautiful females, the daughters of Māra, come round him. But Buddha triumphs over them and triumphs over their father and by-and-bye baptises both.

It is announced that after the great battle with Māra the *devatas* came from the sky and ministered to Buddha. But besides the ' Fasting ' and ' Temptation ' there is a third close resemblance to the story of Jesus. Buddha's Abhisheka or ' Baptism ' He plunges into the Nairanjana, the Jordan of India and tries to get to the ' other bank ' the Indian simile for Heaven. Māra, the Spirit of Evil prevents him for a time and then the mystic Sophia under the similitude of a tree, bends down her branches and helps him up.

Thus, too, the Divine Mother figures constantly. She appears about the same time as a young peasant, and relieves the fasting Buddha by giving him in a gold pot the concentrated essence of the milk of one thousand cows, rice milk being at once by an obvious simile the food of the Buddhist monk and the immortal food. The Buddhists prettily call Buddha's advent the ' Epoch when the Rice Milk came into the world.'

And the work of Sophia or Dharma, whose symbol is the Tree as well as the Lotus, is not over. Buddha has reached the Tree of Knowledge, the great Bo-Tree, and a coronation like that on the Jordan as recorded in the Gospel according to the Hebrews, when the heavenly dove reached Christ, took place and the dazzling Heavens of the Buddhas were seen afar with their rim of matchless lapis azuli. And from the sky came voices —

He hath overthrown the Banner of Pride

He hath won the Triple Knowledge.

The aggregations of the seen world give place to the aggregations of the unseen world.

The King of Physicians with his heavenly amrita will do! all human pain and lead all flesh to Nirvana.

Having entered the City of Omniscience and become one with all the Buddhas

He is now indivisible

Then Brahma in person appeared to the ascetic and commissioned him to preach the 'glad tidings' (suba shata,\* and to turn the wheel of the law

\* See Rajendra Lala Mitra. "Northern Buddhist Literature," p. 29

PLATE 5





## CHAPTER IV

### "THE WISDOM OF THE OTHER BANK"

Fine mysticism of Buddhism—The man who was born blind—The Tev gga Sutta—The Sinner—The Penitent Thief—"God revealed in the form of mercy"—Death of Buddha.

If the Roman Catholics were told that St. Francois de Sales or St. Jerome, "altogether ignored in nature any spiritual aspirations,"\* they would feel a little astonished. This is the view taken of Buddha by the Boden Professor of Sanskrit at Oxford. And yet the word "Buddha" means he "who has attained the complete spiritual awakening. And Buddha's *Dharma* has for an alternative exponent the words *Prajñā Pāramitā* (the Wisdom of the Other Bank).

There are two states of the soul, say the Buddhists, call them ego and non-ego—the plane of matter and the plane of spirit—what you will. As long as we live for the ego and its greedy joys we are feverish, restless, miserable. Happiness consists in the destruction of the ego by the Bodhi or Gnosis. This is that interior, that high state of the soul attained by Feneion and Wesley, by Mirza the Sufi, and Swedenborg by Spinoza and Amiel.

"The kingdom of God is within you," says Christ.

"In whom are hid the treasures of *sophia* and *gnosis*," says St. Paul.

\* Sir Monier Monier-Williams, "Buddhism" p. 149.

The enlightened view both worlds," says Mirza the Sufi, "but the bat fleeth about in the darkness without seeing."

W. speaks and acts with the inner quickening, says Buddha, but only for his accompanying *gha-jaw*. W. is sprake and acts without the inner quickening, his sorrow pushes as the wheel of wheel the horse.

Let us give here a pretty parable and let Buddha speak for himself —

Once upon a time there was a man born blind, and he said, "I can not believe in a world of appearances. Colours bright or sombre exist not. There is no sun, no moon, no stars. None have witnessed such things. His friends chid him, but he still repeated the same words.

In those days there was a Rishi who had the inner vision, and he detected on the steep of the lofty Himalayas four samples that had the power to cure the man who was born blind. He cured them, and mashing them with his teeth applied them. Instantly the man born blind cried out, "I see colours and appearances. I see beautiful trees and flowers. I see the bright sun. No one ever saw like this before."

Then certain evil men came to the man who was born blind and said to him, "You are vain and arrogant and nearly as blind as you were before. You see the outside of things, not the inside. One whose supernatural senses are quickened sees the *apara-azal* deeds of the Buddhas of the Past and hears heavenly conch-shells sounded at a distance of five *yoganus*. Go off to a desert, a forest, a cavern in the mountains, and conquer this mean world of earthly things."

The man who was born blind obeyed, and the parable ends with the obvious interpretation. Buddha is the good Rishi, and the four samples are the four great truths. He weans mankind from the lower life and opens the eyes of the blind.

I think that Sir Walter Williams fancy that Buddha ignores the existence of the material world due to the fact that by his inner knowledge he perceives the Buddhas to be non-knowing materialists. That Buddhas are not materialists is proved by the fact of Swedenborg that of Man is I think proved by the fact of the book the Samantia Pasa Sutra. Buddha does not at considerable length the perception of seasons and then enlarges upon their exact object. Man has a body composed of the four elements. It is the fruit of the union of his father and mother.

His nose is red in the and green and may be truncated. His nose is destroyed. It is his transient body his original is enclosed. The ascetic finding himself thus confined directs his mind to the creation of a finer integument. He seizes upon the material body and another body created. It is a material body a body with a form, members and organs. His body in relation to the material body is like a sword and the material body a serpent issuing from a basket in which it is confined. The ascetic thus purified and perfected continues his practices as a materialist. He had himself taken to pass the day in material pleasures was surprised at. He is able to know the pleasures as many pleasures at once. He is able to walk on the surface of the water without sinking. He is able to fly through the air like a falcon. He is able to fly with large wings. He is able to leave this world and leave the world of Brahman.

Another quality is now acquired by his force of will as the father of the world is able to command the elephant according to his fancy. He acquires the power of seeing the souls of the seven worlds as distinctly as those of the physical world. He is able to see the most secret things of the world and to tell their characters. He is able to say. These



is a mind that is governed by passion. 'There is a mind that is enlightened. This man has noble ends in view. This man has no ends in view. As a blind man feels his earings dropped in the water and says, 'Those are my earrings,' so the pined ascetic recognises the truth. Then comes to him the faculty of divine vision, and he sees all that men do on earth and after they die, and when they are again reborn. Then he detects the secrets of the universe, and why men are unhappy, and how they may cease to be so.

I will now quote a conversation between Buddha and some Brahmans which I think throws much light on his teaching. It is given in the *Tevagga Sutta*.

When Buddha was dwelling at Manasakata in the mango grove, certain Brahmans learned in three Vedas, come to consult him on the question of union with the eternal Brahma. They ask if they are on the right path-way towards that union. Buddha replies at great length. He suggests an ideal case. He says that a man has seen and conversed with the most beautiful woman in the land. Day and night he dreams of her, but has never seen her. He does not know whether she is tall or short, of Brahman or Sudra caste, of dark or fair complexion; he does not even know her name.

The Brahmans are asked of the talk of that man about that woman, be wise for a while. They consent, but it is foolish talk. Buddha then aspires the same from a Brahmaning to them. The Brahmans, versed in the three Vedas are made to confess that they have never seen Brahma, that they do not know whether he is tall or short, or anything about him, and that another talk about union with him is also foolish talk. They are mounting a crooked staircase, and do not know whether it leads to a mansion or a precipice. They are standing on the bank of a river and calling to the other bank to come to them.

Now it seems to me that if Buddha were the uncompromising teacher of atheism that many look picture him he has at this point an admirable opportunity of urging his views. The Brahmins, he would of course contend, knew nothing about Brahma for the simple reason that no such being as Brahma exists.

But this is exactly the line that Buddha does not take. His argument is that the Brahmins knew nothing about Brahma, because Brahma is purely spiritual, and they are purely materialistic.

Five "Veils," he shows, hide Brahma from mortal ken. These are:—

1. The Veil of Lustful Desire
2. The Veil of Malice
3. The Veil of Sloth and Idleness
4. The Veil of Pride and Self-righteousness.
5. The Veil of Doubt

Buddha then goes on with his questionings:

"Is Brahma in possession of wives and wealth?"

"He is not, Gautama," answers Vâsettha the Brahmin.

"Is his mind full of anger or free from anger?"

"Free from anger, Gautama!"

"Is his mind full of malice or free from malice?"

"Free from malice, Gautama."

"Is his mind depraved or pure?"

"It is pure, Gautama!"

"Has he self-mastery or has he not?"

"He has, Gautama!"

The Brahmins are then questioned about themselves:

"Are the Brahmins versed in the three Vedas in possession of wives and wealth or are they not?"

"They are, Gautama."

"Have they anger in their hearts, or have they not?"

"They have, Gautama."

"Do they bear malice, or do they not?"

"They do, Gautama."

Are they pure of heart or are they not?

"They are not, Gautama!"

Have they self-mastery or have they not?

"They have not, Gautama!"

These replies provoke of course the very obvious retort that no point of union can be found between such dissimilar entities. Brahma is free from materialness, self-contained; so of course it is only the senses that can hope to be in harmony with him.

Vishnu then puts the question: "It has been told me, Gautama, that Sravana, Gautama, knows the way to the state of union with Brahma."

Brahma, I know, Vishnu! says Buddha in reply—and the world of Brahma and the path leading to it!"

The humbled Brahmins, learned in the three Vedas, then ask Buddha to show them the way to a state of union with Brahma."

Buddha replies at considerable length drawing a sharp contrast between the lower Brahminism and the higher Brahminism, the householder and the houseless one. The householder Brahmins are gross, sensual, avaricious, dishonest. They practise for lustre black magic, oftentimes cozenage. They gain the ear of kings, breed wars, prelate victories, sacrifice to spoil the poor. As a contrast he paints the ascetic who has renounced all worldly things and is pure, self-possessed and happy.

To teach his higher life a Paribhagatha from time to time is born into the world, blessed and worthy abounding in wisdom, a guide to erring mortals. He sees the universe face to face, the spirit world of Brahma and that of Mâra, the tempter. He makes his knowledge known to others.

The houseless one, instructed by him, "lets his mind pervade one quarter of the world with thoughts of pity,

sympathy and equality—and so the second—and so the third—and so the fourth. And thus the whole wide world above below around and everywhere does resort itself pervade with heart's pity sympathy and equality far-reaching grown great and beyond measure.\*

Why this Vāssettīna is the way to a state of union with Brahma—and he proceeds to announce that the Bhaddiya or Bhaddiya beggar—who is free from anger free from malice free from mind-master of himself well ordered death when the body is dissolved become united with Brahma. The Brahmins at once see the real force of his teaching. It is as a conservative in their eyes that Bhaddiya figures and not an innovator. He takes the side of the ancient spiritual religion of the country against rapacious innovators.

Thou hast set up what was thrown down—they say to him. In the Brahminic life he is ascribed more than once as one who has set the overturned chance once more upon its base.

The word Dharma means much in Buddhism.

Obeys the eternal law of the heavens. Who keeps this law, lives happily in this world and in the next.

But the emancipated soul human suffering no longer exists."†

"In the darkness of this world few men see clearly. Very few soar heavenwards like a bird freed from a net.‡

No doubt the discipline of extasis was expected to give vitality to his inner quickening. When actual visions of the Bhaddiyas of the ten regions were before the eyes of the fasting visionary it was judged that he would have a more practical belief in the rāpi-lazuli domains. The heart of the eastern nations has

\* R. J. Davidson, *Buddhist Suttas*, p. 201.

† "Dhammapadam" v. 90.

‡ *Ibid.*, v. 174.

## 7. INDIA IN PRIMITIVE CHRISTIANITY

been faster to its great teacher than their learned  
metaphysicians have been. The epiphany of Buddha is  
called the *Incarnation of the Maken Race* immortality  
came into the world. \* The *Incarnation* of a heavenly  
kingdom was not to be *incarnated* as in the *Incarnation*  
Brahminism of a priest caste. A king had become  
a beggar that he might preach to beggars. In the  
Chinese *Lhammapada* there is a preface of a very  
beautiful Magdalen woman. Buddha and who  
started off to hear him preach. In the way however  
she saw her beautiful face in a fountain near which she  
stopped and look and she was unable to carry out her  
good resolution.

As she was returning she was overtaken by a courtesan  
still more beautiful than herself and they *incarnated*  
together. Resting for a while at another fountain  
the beautiful stranger was overcome with sleep and  
placed her head on the fellow traveler's lap. Buddha's  
unbeautified face became *incarnated* as a corpse on some  
night of a *Incarnation*. This king was the great  
*Incarnation* of the had, it on this a *Incarnation* to  
redeem the *Incarnation*. There is a *Incarnation* that a  
like *Incarnation* a *Incarnation* a beauty that belongs  
to the *Incarnation* of the *Incarnation*. It is this woman's beauty  
that causes some *Incarnation* families *Incarnation*.

Independent of the *Incarnation* of Buddhism  
Buddha incarnates a *Incarnation* of his mountains  
to eat and on his *Incarnation*. A great movement said  
Buddhism must begin by working on the emotion of  
the masses.

Another originality of the teaching of Buddha was  
the necessity of *Incarnation* of the *Incarnation*.

The *Incarnation* of the *Incarnation* of others could  
have no possible effect on any but themselves. Against

\* *Incarnation* of Buddhism, p. 48

1 *Incarnation* Dhammapada, p. 31

2 *Incarnation*, p. 30

the bloody sacrifice of the Brahmins he was specially remorseless.

He was an the system which requires the infliction of misery on others be called a *negative* system.

He was saying a body defiled with blood is the shedding of blood creates the purity. "To seek a good by doing an evil is surely no safe plan!" \*

Every a Hindu is to show the inner the right path. "Liberators are my preachers. You yourself must make the effort" †

Hinduism has made another great advance in other words a step which is a very new attempt to overcome. He strongly emphasized the remorseless high and effective the devastating influence of evil actions on the individual and the state. The J. of Hinduism. Devade is a person and is a person. But Hinduism cannot avoid the question of the evil deeds. These will have to be dealt with by some degrees in the purgatorial stages of the hereafter. He knows no theory of a doublet on his death and then was going with all the bad sympathies and large knowledge of the angelic state. In the next life a being takes up his incarnations and moral condition exactly at the stage he left it in this it is plain that the only his redemption is not. This teaching of Hinduism has been well understood by some of the writers. His own was a constant and fear. A just once committed a crime which gives not wear at all time. Patiently and actively like a smothered ember will it not by itself at the time. ‡ Both a good action and an evil action must ripen and bear their inevitable fruit. §

\* "Romantic History," p. 159

† *Ibid.*, v. 71.

‡ "Dhammapadam," v. 71.

§ Bernow, *Introd.*, p. 37



says his disciples " was God revealed in the form of Mercy. The theory that Buddha was a myth seems to break down here for some such character must have existed, that ideas so far in advance even of modern days could have been conceived. His majestic gentleness never varies. He converts the Very Wicked One. He speaks gently to the Daughters of Sin. He hears out even the lowest of men when he visits earth and makes devils as well as good men happy. A fool outrages and insults him. My son," he replies,

outrage addressed to heaven & kept flaming up to the skies. It returns upon the author of the outrage. \* And he explained to his disciples that Ta-hägata could never be made angry by foul actions and incentives. Such can only make him redouble his mercy and love. † When we reflect that the principle of retaliation was the rude policy of the day in which he lived, and that aggregations of men were obliged to foster a love of revenge, war, plunder and bloodshed in their midst prompted by the mere instinct of self-preservation, such great sentences as the following of Buddha are indeed noteworthy —

By love alone can we conquer wrath. By good alone can we conquer evil. The whole world dreads violence. All men tremble in the presence of death. Do to others that which ye would have them do to you. Kill not. Cause no death." ‡

Say no harsh words to thy neighbour. He will reply to thee in the same tone. §

I am injured and provoked. I have been beaten and plundered. They who speak thus will never cease to hate. ¶

\* Sutra of Forty-two Sections, Sect. VIII.

† *Ibid.*, sect. VII.

‡ Sutra of Forty-two Sections, Sect. VII. v. 129. M. Lind. Feet 8 ven hare the very words of Luke vi. 31.

§ *Ibid.*, v. 133.



" That which can cause hate to cease in the world is not hate, but the absence of hate " \*

' If like a trumpet trodden on in battle, thou complaiwest not thou hast attained Nirvāna "

' Silently shan I endure abuse, as the war-elephant receives the shaft of the bowman.

' The awakened man goes not on revenge, but rewards with kindness the very being who has injured him, as the sandal-tree scents the axe of the woodman who fells it. †

I will now copy down a few miscellaneous sayings of Buddha. —

' The swans go on the path of the sun. They go through the air by means of their miraculous power. The wise are led out of this world when they have conquered Māra and his train. ' ‡

' A man is not a Sramana by outward acts."

Not by tonsure does an undisciplined man become a Sramana ' \*

' There is no satisfying of lusts with a shower of gold pieces."

" A man is not a Bhikṣu simply because he asks others for alms. A man is not a Muni because he observes silence. Not by discipline and vows, not by much spiritual knowledge, not by sleeping alone, not by the gift of holy inspiration, can I earn that release which no worldling can know. The real Sramana is he who has quieted all evil.

' If one man conquer in battle a thousand thousand men and another conquer himself the last is the greatest conqueror "

Few are there amongst men who arrive at the other shore. Many run up and down the shore. ' \*

\* Sutra of Forty-two Sections v. 4, 5.

† This is claimed by the Brahmins likewise, but it is quite foreign to their genius. *Vide* Hodgson, "Essays," p. 74.

‡ Dhammapadam.

"Let the fool wish for a false reputation for precedence amongst the Bhikshus, for lordship in the convents, for worship amongst other people."

"A supernatural person is not easily found. He is not born everywhere. Wherever such a sage is born that race prospers."

"Canst not out in this way as if I were the god Brahma?" /  
(Chinese parable)

"Reason is nothing but the faculty of love." /

"The house of Brahma is that wherein children obey their parents."

"The elephant's cub, if he find not leafless and thorny creepers in the greenwood, becomes thin."

"Beauty and riches are like a knife smeared with honey. The child sucks and is wounded."

#### THE ONE THING NEEDFUL

Certain subtle questions were proposed to Buddha, such as: "What will best conquer the evil passions of man? What is the most savoury gift for the alms-bowl of the mendicant? Where is true happiness to be found?" Buddha replied to them all with one word, *Dharma* (the heavenly life).

#### DEATH OF BUDDHA

Some eighty miles due east of Buddha's birthplace, Kapilavastu, now stands a modest village called Māthā Kūār (the "Dead Prince"). At the date of the pilgrimage of Hsüen Tsiang, there was a reason for this. Under a splendid temple-canopy reposed in marble a "Dead Prince," and this circumstance is still remembered by the natives. The ruins of this temple can still be traced. Exactly four hundred and seventy years before Christ the spot was a *ganga* of *Sāla*-trees, and beneath the shade of two of these lay calm and rigid the gentle teacher whom Indians call the "Best Friend of all the World." Buddha was

journeying from Rājagṛha when he reached this resting place. Its name was Kusinagara. At Beluva near Vāsālī he was attacked with a severe illness. Violent pains seized him. He was very nearly dying. Ananda was disconsolate, but Buddha comforted him.

What need hath the body of my followers of me now, Ananda? I have declared the doctrine and I have made no distinction between within and without. He who says, 'I will rule over the Saṅgha' or 'Let the Saṅgha be subordinated to me,' he, Ananda, might declare as well in the Church. The Tathāgata, however, does not say, 'I will rule over the Church.'

I am now frail, Ananda. I am aged, I am an old man who has finished his pilgrimage and reached old age. Eighty years old am I.

Be to yourselves, Ananda, your own light, your own refuge. Seek no other refuge. Let Dharma be your light and refuge. Seek no other refuge.

Whoever now, Ananda, or after my departure, shall be his own light, his own refuge, and seek no other refuge, will henceforth be my true disciple and walk in the right path.

Buddha journeyed on until he reached a place called Pāvā. There he was attacked with a grievous sickness. Weary the old pilgrim reached a stream (or Kakutthā (the modern Dadā) according to General Cunningham). Buddha bathed and sipped some of the water. Carts were passing and they thickened it with mud. A little farther on, by the side of the river Hāranvavatī (Chota Mandak) was a grove of Śāla trees. Between two of these blossoming trees was the Nirvāna that the sick and weary pilgrim was sighing for.

Under these two famous trees, with his head lying towards the north, the old man was laid. 'Weep not, sorrow not, Ananda,' he said, 'From all that man loves and enjoys he must tear himself

" My existence is ripening to its close The end  
of my life is near I go hence. Ye remain behind.

" The place of refuge is ready for me. \*

Before expiring, the teacher entered into the extasia  
of Samādhi and mighty thunders and earth-rockings  
announced the passing away of a great Chakravartin.  
Buddha's last words were .—

' Harken, O disciples, I charge you. All that  
comes into being passes. Seek your salvation without  
weariness ' "

\* Oldenberg, " Buddha," p. 199

## CHAPTER V

### KING ASOKA

King Asoka. Rock inscriptions—Only reliable records of early Buddhism. Not an atheism. Immortality. Dharma Rāj. Kingdom of Justice. Helps to expose a portentous fraud. Buddhaghosa's and the Ceylon records. King Wijaya. Date altered by Buddhaghosa one hundred years. Fictitious "Second Convocation." Mahinda. Asoka's son. visits Ceylon. Vast literature of Siva-Buddhism passed upon him. Brief of modern English missionaries in their attack on Buddha.

IN Buddha Gaya in the year B.C. 520, Buddha sat under a pipplala tree dreaming of a Dharma Rāj. We have all our visions at times of this Dharma Rāj, a bright kingdom of Dreamland where wrong is righted but who, like Buddha, sees his dream made concrete?

Buddha sat under the renowned *Ficus religiosa*, B.C. 520. Two hundred and fifty years after this appeared King Asoka and the Dharma Rāj.

Asoka, at the age of twenty-four succeeded to the throne of Patna. His brothers raised troops, and sought to upset him. After a sharp struggle he overcame them, and treated them with the usual mercy of Asiatics towards brothers near the throne. He was the grandson of Sandrocotus who was placed on the throne by Brahmin intrigue. Asoka was at first a pious Brahmin and 30,000 Brahmins were fed by him daily. Also he was a capable soldier, for he conquered more Indian territory than Clive, Lake Wellington and Napier, if they were to sum up the area of their united conquests.

But after his consecration he had several conversations with a Buddhist monk named Naganda. Much interested in B. idea, he received eagerly the details of his life and teaching. Soon the king was converted and he made Buddhism the State religion.

Shortly before this, according to the calculations of Sir Alexander Cunningham and Professor Max Müller, India received the letters of the alphabet. The gift was happily timed, because the first use made of it was to scratch ideas on rocks and stones. In the year B.C. 251 King Asoka ordered his earliest rock edict. He soon issued a great many more. Some idea of the extent of the rule and the spread of Buddhism may be gained from the fact that on the extreme west of India he cut a rock inscription at Gurnar on the Gulf of Cambay. On the east coast at Ganjam, were the Dhau's and Jaugada edicts, and Gandhara, or Peshawar, was reached in the north, and Ceylon and Pandya, the extreme southern provinces of India, as I have said before.

It was a fortunate circumstance that the rude expedient was adopted of cutting the edicts on stone, because innovators cannot tear stone edicts like manuscripts on pliant leaves, and we get at once an opportunity of finding out at least what Buddha's disciples thought about God, spirit, and man's future.

#### KING ASOKA'S IDEAS ABOUT GOD

Much longing after the things of this life! is a disobedience. I again declare, not esser is the ambitious ambition of dominion by a prince who would be a propitiator of heaven. Confess and be even to God. Isara, who is the worthy object of obedience. For equal to this belief, I declare unto you, ye shall not find such a means of propitiating heaven. Oh, strive ye to obtain this nest of treasure. \*

\* First Separate Edict, Dhau, Punjab.

Thus spake King Devanampiya Pivada: The present moment and the past have departed under the same ardent hopes. How by the conversion of the Royal born may religion be increased? Through the conversion of the lowly born if religion thus increase, by how much more through the conversion of the high born and their conversion shall religion increase. Among whomsoever the name of God resists, very low is religion.

Thus spake Devanampiya Pivada: Wherefore from this very hour I have caused religious discourses to be preached. I have appointed religious observances that mankind, having listened thereto, shall be brought to follow in the right path and give glory to God.\*

It is well known, sire, to what lengths have gone my respect for and wish in Buddha Dharma Sangha.†

Whatever words have been spoken by the divine Buddha, they have all been well said.‡

And he who acts in conformity with this edict shall be united with Sugata.§

The white elephant whose name is The Bringer of Happiness to the Whole World ||

Isana is the name that has been selected by the Sanskrit scholars employed at Pataliputra in translating "God save the Queen." Buddha, Dharma, and Sangha make up the Buddhist Trinity which is precisely similar to that of Philo and the Gnostics. Buddha is spirit, Dharma matter, Sangha ideal humanity, the Christ. They figure together as three separate beings in the sculptures of Buddha Gaya, one of Asoka's temples. Later on they got also to mean Buddha, his law and his monks.

\* Edict No. VII, Prinsep.

† Second Bairat Rock, Burnout.

‡ Second Bairat Rock, Wilson.

§ Delhi Pillar, Prinsep.

|| Final Sentence of the Rock Edicts, Kera.

## ASOKA ON A FUTURE LIFE

"On the many beings over whom I rule I confer happiness in this world in the next they may obtain Swarga (paradise) "•

"This is good. With these means let a man seek Swarga This is to be done By these means it is to be done, as by them Swarga (paradise) is to be gained."†

"I pray with every variety of prayer for those who differ with me in creed, that they following after my example, may with me attain unto eternal salvation."‡

"And whoso doeth this is blessed of the inhabitants of this world, and in the next world endless moral merit resulteth from such religious charity "§

"Unto no one can be repentance and peace of mind until he hath obtained supreme knowledge perfect faith, which surmounteth all obstacles. and perpetual assent "||

"In the tenth year of his anointment, the beloved King Piyadasi obtained the Sambodhi or complete knowledge." \*\*

"At the heroism that Piyadasi the beloved of the gods has exhibited is in view of another life Earthly glory brings little profit but, on the contrary produces a loss of virtue To toil for heaven is difficult to peasant and to prince, unless by a supreme effort he gives up all "††

"May they (my loving subjects) obtain happiness in this world and in the next. ‡‡

• Edict VI., Wilson.

† Edict IX., Wilson.

‡ Delhi Pillar, Edict VI., Prinsep.

§ Edict XI., Prinsep.

|| Rock Edict No VII Prinsep.

\*\* Rock Edict No VII Burnouf.

†† Rock Edict No. X., Burnouf.

‡‡ Second Separate Edict, Burnouf.



"The beloved of the gods speaketh thus. It is more than thirty-two years and a half that I am a hearer of the law, and I did not exert myself strenuously, but it is a year or more that I have entered the community of ascetics, and that I have exerted myself strenuously. Those gods who during this time were considered to be true gods in Jambudvīpa have now been obtained. A small man who exerts himself somewhat can gain for himself great heavenly bliss, and for this purpose this sermon has been preached. Both great ones and small ones should exert themselves, and should in the end gain (true) knowledge. And this manner of acting should be what? Of long duration! For the spiritual good will grow the growth, and will grow exceedingly at least it will grow one size and a half.

This sermon has been preached by the departed

Two hundred and fifty years have elapsed since the departure of the teacher \*.

#### MYSTICISM

Did early Buddhism "relegate mysticism to the region of fairy-tales, as Professor Rhys Davids has asserted?"

"There is no such charity as the charity which springeth from virtue (Dharma) which is the intimate knowledge of virtue (Dharma), the inheritance of virtue (Dharma), the close union with virtue (Dharma)."†

"The beloved of the gods King Piyadasi, honours all forms of religious faith, whether professed by ascetics (pavastani) or householders (gahvanti)‡

"Whatever villages with their inhabitants may be given or maintained for the sake of the worship,

\* Rupnāth Rock, Bühler.

† Edict XII, Prinsep.

‡ Rock Edict, No. XII., Wilson.

the devotees shall receive the same and for an example unto my people they shall exercise solitary austerities."\*

And he who acts in conformity with this edict shall be united with Sugato."†

Lha ma has been translated — the Law "A true Thing is Righteousness by various means. Let the Buddhas give their own translation in their ritual. I salute that Dharma who is Pra na Param ita the Wisdom of the Inner Bank."‡

A well-known example is his great and Honourable Professors of Sanskrit to explain away Buddha — have St. Munier Williams. He was an atheist. He professed to know nothing of spirit as distinct from bodily organism. He had no religion — p. 28 — no prayers — p. 28 — no idea of goal — p. 114. He had no real morality, merely monk morality — p. 125. He could not tolerate piety — p. 124. All these statements may be and are accepted by many readers but how are we to explain away Asoka a king who professed to be specially Buddha's pupil and who by the aid of a chosen artist stone has placed before us a double what he thought upon the subject of Buddha's religion. Could we see him build up a heaven — could a Mahatma so love up himself prompted only by a robust admiration of the president of the Hearings Club?

It may be confidently affirmed that there is nothing in the world's history like the Dharma Rd. of King Asoka. Imagine Napoleon and Fenech joined into one. He antedates Webster in the matter of slavery. He antedates Howard in his humanity towards prisoners. He antedates T. Stowe in his desire to turn the sword into a pruning hook. He antedates

\* Delhi Pillar, Edict IV., Prinsep

† Delhi Pillar, Prinsep

‡ "Buddhism," p. 28

Rousseau, St. Martin, Fichte, in their wish to make interior religion the all in all.

Here are two passages from his edicts that go beyond anything to be seen in any modern State —

‘ Piyadasi, the friend of the Devas, attaches less importance to arms and outside rites than to his desire to witness the spread of interior religion ’ \*

“ Progress in Dharma may be obtained in two manners — by formal rules, and by the feelings that they help to arouse in the heart. In this double influence the first has a very inferior value, the inner quickening is what is really important ’ †

This is what he would have said at the Czar’s Peace Congress —

Piyadasi, the friend of the Devas, values alone the harvest of the next world. For this alone has his inscription been chiselled, that our sons and our grandsons should make no new conquests. Let them not think that conquests by the sword merit the name of conquests. Let them see there ruin, confusion, and violence. True conquests alone are the conquests of Dharma.” ‡

#### OTHER REFORMS

“ Formerly in the great refectory and temple of King Piyadasi, the friend of the Devas, many hundred thousand animals were daily sacrificed for the sake of food meat. but now the joyful chorus resounds again and again that henceforward not a single animal shall be put to death. §

If a man is subject to slavery and ill-treatment, from this moment he shall be delivered by the King from this and other captivity. Many men in this

\* Edict XIII., Senart.

† Delhi Pillar. Edict VIII., Senart II. 96.

‡ Edict No. XIV., Senart, I. 322.

§ Rock Edict, No. I., Prinsep.

country suffer to captivity therefore the Śrōpa containing the commands of the King has been a great want.\*

But King Asoka's edicts throw a strong light upon one very important point indeed—the date of the rise of monks in the sense of robed sedentary dīers. This point I myself have never looked in my early examination of these inscriptions.

Asoka's word for the Buddhist monks is *Pavastan*. This means houseless ascetics. The Sanskrit word for a monastery is *śaughāḍama* the garden of the Monks. In point of fact in the earliest days the monastery was a forest.

Everywhere the heaven-beloved Rāṭa Piyadasi's double system of medical aid is established, but, medical aid for men and medical aid for animals.

And wherever there is not such provision in all such places it is to be prepared and planted both root, drugs and herbs. Wheresoever there is not a provision of them in all such places, that they be deposited and planted. And in the public high ways wells are to be dug and trees to be planted, of the accommodation of men and animals.

Here is another inscription—

Whenever devotees shall abide around or circumambulate the Dvayagīśa or the performance of pious acts, the benefit and pleasure of the country and its inhabitants shall be in making offerings and according to their generosity or otherwise they shall enjoy prosperity or adversity, and they shall give thanks for the coming of the faith. Whatever villages with trees inhabitants may be given or maintained for the sake of the worship, the devotees shall receive the same, and for the example of my people they shall exercise solitary austerities. And likewise whatever blessings they shall pronounce by these shall my devotees accumulate for the worship. Furthermore

\* Dhauḷi Edict, No. I., Prinsep.

the people in the night shall attend the great myrralant-tree and the living tree. My people shall accumulate the great myrralant-tree."

It is as regards our present inquiry the King's Rock Edicts are quite priceless. They enable us to expose one of the most shameless frauds in our history.

About the beginning of the fourth century A.D. there came to Magadha a young Brahman who excited a religious disputation. Near the bo-tree there was a convent where the youth obtained shelter. And thanks to the good natured toleration of the Buddhists, he was allowed day after day to rehearse his fiery speeches, clasp his hands, and otherwise get up his high and gestures. He attracted the attention of the Mahāśīrō who by and by converted him.

The eloquence of the new convert soon became more renowned than ever. He was called 'Buddhaghosa' the 'Voice of Buddha' because he was as eloquent as Buddha himself. These details are from the Mahāwanso and so are the significant passages that follow.

One day the head of the Buddhist Church, one Rewato, came to the young man and said:

In the island of Ceylon is a commentary on the Buddhist holy books. It is called the *Atthakathā* and was written in the Cingalese language by Mahindo the son of Asoka. Outside Ceylon this commentary does not exist. Go thither and translate this commentary into Pāli.

Buddhaghosa repaired to Ceylon, to the convent at Anurādhapura and commenced his task. A miracle authenticated his qualifications. The *Atthakathā* in its present form contains more than one life of Buddha, lives of the six previous Buddhas, and long-winded commentaries on all the Cingalese Scriptures. These in turn were recompiled by the young convert. The Buddhist Scriptures of

Ceylon "if translated into English" says Dr Rhys Davids "would be about four times as long as our Bible." Yet when this colossal task was completed the spirits devils consumed away the manuscript and the painstaking scribe went to work a second time. Again the completed work was spirited away and again he finished it. The mischievous spirits then restored the two previous translations and so and so forth in the three great computations not a verse a meaning of a word a letter or a transposition differed. By this miracle Rudradhish proved his powers. Of a fact and the monks of Ceylon thus the coming Buddha Maitreya.

In the long and elaborate article in the Journal of the Asiatic Society of Bengal from which I have been quoting Tarnow makes patent a wholesale falsification of the ancient Cingalese chronicles by Buddhaghosa.

The main objects of this analysis were

1. To show that Waso who figures in these chronicles as the first king of Ceylon was a disciple of Buddha that he was sent by Buddha to Ceylon that he arrived here at Buddha's death B.C. 543 in the annals of Ceylon. As the historical Waso according to Tarnow did not appear on the page of history until about one hundred years later the lives of some of the kings who reigned in Ceylon prior to Asoka have to be spread out like niggard butter on abundant bread to make up these unnumbered years. One dies over a hundred years of age. Another commences a turbulent reign at ninety. A third seems to have been 147 years of age. The two dates that can be checked by Western history the date of Alexander's expedition and that of Megasthenes to

\* "Buddhism," p. 20.

† Journ. Beng. As. Soc. Vol. VI p. 225.

‡ Journ. Beng. As. Soc. Vol. VI p. 72.

King Chandragupta at Patna are both dislodged by these changed dates. Alexander according to the Ceylon chronology must have visited India in the days of Asoka and not during the commotions which preceded the usurpation of the Indian empire by the grandfather Sandrocottus.\* And the embassy of Megasthenes to Patna would have to be set down in Asoka's reign likewise.

2. To fill up the same gap preposterous ages have to be given also to the monks who take part in the three convocations that Buddhaghosa describes.

We must examine more closely these changes of date but as a preliminary I must point out that both Kewatta the head of the monastery at Magadha and Buddhaghosa were strong partisans of the Mahāyāna teaching. The Chinese traveller Fa Hien visited this monastery fourteen years before Buddhaghosa came on the scene and he calls the monastery "the very lofty and very beautiful Great Vehicle Monastery."<sup>†</sup>

Another point is that the India Office employed recently the eminent Chinese scholar Bunyiu Nanjo a Japanese to edit and classify the Buddhist literature from the ancient Chinese lists. He marks down the Rāṣṭrāśāstra Sūtra and many other works that are prominent in Buddhaghosa's *Atthakathā* as Mahāyāna treatises.

Bearing this in mind one fact certainly emerges. Buddhaghosa had a strong interest to represent the literature of his day as dating from the earliest times. He records that a Convocation was held at Raṣṭrāśāstra by King Ajatasattha of Magadha at the date of Buddha's death namely B.C. 543.

At this Convocation says Mr. Turnour "the orthodox version of the *Pitakattayan* Baskets of

\* *Journal Beng. Asi. Soc.* Vol. VI. p. 716.

† Fa Hien, *Puṅgimaga*, p. 254. Stanislaus Julien's Trans.

Buddhist teaching was defined and authenticated with a degree of precision which fixed even the number of syllables of words that could consist. The Commentaries made or derived on it at occasion acquired the designation of *Atakkavāḍī*.\*

But *Kudragama* played an even more significant part in the development of the Buddhist faith in the date of King Wajayo. He wanted to show that that monarch was an envoy sent specially by the kingdom of heaven to fuse together the civil and religious government of Ceylon. For the Commentaries that Wajayo was sent here as monarch by Buddha himself as we have shown. In consequence the king would thus also be held to have brought with him the earliest Buddhist teaching.

All this is intelligible, but now come the difficulties. Asoka comes upon the scene in 260 and converts India. He sends a Convocation to the Council of Patna which reaffirmed the Baskets and Commentaries, a literature that according to Professor Rhys Davids is in bulk four times as voluminous as the Christian's Bible†.

A son of Asoka, Mahinda, was to have started for Ceylon carrying this great mass of Buddhist teachings immediately after the Convocation. He was delayed a year. Then he reached Ceylon in safety and had the Baskets and Commentary translated into the language of the country, the Sinhalese Pāli. It is to this translation that the *Mahāvamsa* Kāvya alluded when speaking to Buddhagosa. He talks as if it were only a commentary but the important point was the Baskets which he was about to fill with treasures of Mahāvamsa teaching.

The reader may have observed that I have avoided such words as 'Scriptures', 'Literature', 'Docu-

\* Turner Journ. As Soc. Bengal. Vol VI p. 303

† Rhys Davids "Buddhism," p. 20.



ments, in speaking of these baskets. In point of fact Buddhist teaching was retained exclusively by the memory of the monks and nuns until the date of King Writtagaman, B.C. 104 to 76.

From this it will be judged that the feat of Mahindo was rather a noteworthy one. Imagine twenty Oxford Professors getting by heart the Bible, the Apocalypse, and the Library of Antiquities Fathers, and proceeding to Ceylon and helping twenty natives of the Island to translate all this, and become letter perfect with the translation, without the least aid of any writing or printing. Taking Buddhagosa's story as he gives it is at a plausible one? His main idea escapes. If he intended to saturate the old scriptures with the strong curry powder of the Mahayana, his adversaries would at once detect the addition, but he could plead that he was falling back on the real teaching of Mahindo, which fortunately was still extant if dormant in the Cingalese tongue.

But this suggests two awkward questions. Was this Ceylon version an official Buddhist Scripture acknowledged by the Buddhists of Ceylon, and as a corollary by the Buddhists of the Monastery of Magadha, which was pressed over by the Buddhist Pope? If the answer to this be in the negative there comes up another question, namely, Who took the immense trouble to get by heart Mahindo's enormous "Baskets and Commentaries" and to persuade other Non-Buddhists to learn them up and pass them on after their death? Certainly for one hundred and fifty years after the advent of Mahindo the orthodox Buddhist scriptures in the Pali language were passed on viva voce. No documents existed until the date of King Writtagaman, B.C. 146 to 76.

On the other hand if there was no secret at all about Mahindo's translation, what was the rationale of

Buddhaghosa's astounding feat of penmanship? If the Baskets and Commentary were four times as big as our Bible, his MS. might have been twice as big as big. And in the present and the other old version it would have had no authority for the Mahāvamsa. Indeed, it may have been tacked off to the very end of the collection of Rāṅgā and already re-affirmed in the Conventions of Vesālī and Pāṭnā. With one sweep of his chisel Asoka disperses all these air bubbles.

The old history of Ceylon the Mahāvamsa announces that the King was puzzled with the question

Of what religion was Śākyā — which word Mr. Turner renders the Deity of Happy Advent. In consequence he determined to summon a council of all the monks of Jambhūvīpa to be presided over by Moggallāna. The Ninth Part takes on commentations upon matters of religion. Senart's translation. The Third Part takes up an Anussavīyā general assembly. The convocation is dated by scholars B.C. 244. Certainly the following inscription seems to give us its results —

It is well known, sire, to what lengths have gone my respect for and faith in Buddha. I have said, A — that our Lord Buddha has spoken is well spoken. Wherefore, sire, it must indeed be regarded as having indisputable authority. So the time is now past long. Thus my words I connect with the highest honour to these religious works Vinayaśāstra, Lessons in Discipline, Aśvāśāstra, the Horse-training Powers of the Aryas, Aśgataśāstra, the Training of the Future, Manuśāstra, the Metaphysical Buddha, Upatthapāsāda, the Question of Upatthapāsāda, Mūlāsūtra, the Sūtra on the Inner Life, and the Admonition to Rāhula concerning falsehood uttered by our Lord Buddha. These religious works, sire, I would that the Bakkhus and Bakkhusis, or the

advancement of their good name shall uninterceptedly study and remember" \*.

This is the inscription, and it is difficult to see how any Orientalist or non-Orientalist can undertake to improve. What Asoka never had doubts and considerations as to what Buddha had a right to a literature at times as copious as the Hebrew Bible was already received as canonical. And supposing that the canon was fixed some time, why should he reject the greater part of it and may reject about one per cent of the whole to be eaten and chanted out by monks and nuns. The question of Upanishads comes down to us and as to the

Admonition to Rajas regarding falsehood. The two together would be about as long as the Epistle to the Romans in the Bible, and the Life of Buddha was also probably very short.

Dr. Oldenburg finds that the seven tractates mentioned on the Second Barabar Rock are only a portion of the vast literature that Mahinda carried to Ceylon, but as the memory of the monks was the sole vehicle by which Buddhist teaching in those days could be handed down, who committed to memory the remaining literature? about ninety per cent of the whole Asoka's monks and nuns were ordered, and of them to learn up and chant the seven Asoka tractates only.

I have said that we have two of the seven tractates mentioned on the Second Barabar Rock, the Admonition to Rajas regarding falsehood and the Question of Upanishads. I will return to us after by and by.

Meng-tzu's third one means the material life of the Manu Bhadda and very ancient metrical scraps, whether genuine or not, as I speak about in the

Library of Theology, and in the translation of the Chinese biography by the Rev. Samuel Beal. From the Chinese

\* Second Barabar Rock.

records it pronounces that the earliest biography was called 'Leaving the Palace for a Religious Life'. Here is a verse where the Prince sees one of the Four Presaging Tokens—the sick man—

"The Prince asked the Coachman and said

What man is his enduring sore pain?

The Coachman replied in the Prince

The four elements ill-adjusted—therefore sickness is produced.

The Sūtra on Vinaya or Discipline was probably even shorter than the Metrical Life.

The early disciples were Bhikshus, or beggars. Their monasteries were trees, their temples were forests, their monks' cows, tree bark, their gospel the human mind.

Thus comes out in an important set of Buddhist rules—the "Twelve Observances." The "mob of beggars" as Buddha called his followers are expressly forbidden to have any covering over them except a tree. Their 'one seat' is to be mother earth. Their clothes are to be rags from the dustheap, the dungheap, the graveyard. The tree that covers the beggar must be, if possible, in a graveyard. He is to be called *Darbhrodpa* ('He who lives in a graveyard'). He is not allowed to sleep twice under the same tree.

Apropos of the early Buddhist ascetic, Dr Oldenburg cites this from the *Cūḷa Hattā padopama sūta*.—

He dwells in a lonely spot, in a grove, at the foot of a tree, on a mountain, in a cave, in a mountain grotto, in a burial place in the wilderness, under an open sky, on a heap of straw.

The sculptures of the early Topes represent marble worshippers crouching before a small throne or table placed before a marble tree. On the altar are often two footprints. The recent exhumation of the remains of the Stūpa of Bharhut, B.C. 250, has placed the

meaning of these emblems beyond the region of controversy. Such designs have been there discovered, and they are furnished with emanations raised in the Jambudvīpa. One of it is said is the throne and tree of Kusāpā, another the throne and tree of Kanaka Muni, and so on through the list of the Seven Great Buddhas.

Every great Buddha has his tree and his worship. And here I must mention a curious piece of Chinese puzzle-adaptment which shows how closely the ritual fits the ancient temple, and the temple the ritual. In Vol. XII of the Asiatic Researches Professor Wilson gives a ritual from Nepal called the Praise of the Seven Buddhas, p. 45. Each Buddha is adored in a separate paragraph, and it is announced that he found emanation under a special tree. Comparing a list of these trees with that of the Bāhukūpa as given by J. C. Cunningham,\* we find that five of the trees exactly correspond. The sixth that of Visvabha is bifurcated, Śākyā Muni, a tree in one list is the āśvattha and in the other the āpāra, synonyms for the *Ficus religiosa*. This seems to give great antiquity to the Jātany.

I will copy down one or two of these addresses—

"I adore Jīrendra, the consuming fire of sorrow, the treasure of holy knowledge whom all evers who bore the name of Vasavi were born in the race of mighty monarchs in the city of Banumati who was for eight thousand years the preceptor of gods and men, and by whom endowed with ten kinds of power, the degree of Jinendra was obtained at the foot of a pātala-tree."

I adore the praise of Śākyā Muni—

I adore Śākyā Vemba the Buddha, the kinsman of the sun, worshipped by men and gods, who was born at the splendid city Kāpiāpura of the family of the

\* "Stūpa of Bharhut," p. 46.

chief of the Śākya kings, the life of which best friend to all, he would lasted one hundred years.

Having speedily subdued desire, undoubted wisdom was a quality, so that the king of the śākyas too.

Is it making a great jump to suggest that the little work, the *Praise of the Seven Rājās*, represents the *Avasthas*, the Supernatural powers of the Aryas, mentioned on the *Harit Rock* and that the *Vinayasaṃgaha*, *Lessons in Discipline*, was practically the same as the *Twelve Observances*. The discipline of Wanderers, not allowed to stay more than a day in one place, could not have been very elaborate.

An analysis of Buddha's story tells much.

The totto has been harked about, but it has proved too stout for the proud Haritains of the second school of Buddhism. Summed up in a word its main thesis is man's terror of Death and of its two grim attendants, sickness and Old Age. Buddha, like Christ, proposes to find a remedy. What is that remedy? The Amrita.

Professor Rhys Davids declares that this word does not mean Immortality, but its reverse\*. It seems to me that we might as well say that the French word *immortel* also differs completely in meaning from our word "immortality."

*Amrita*, *Immortas*, *Immortalité*, *Immortal* are at once our words and one word, the Sanskrit *Mṛta*, with a privative changed in Italy into *Mors*, with a privative. Asoka's son, I have given us a genuine Buddhist parable. Does it teach that annihilation is the supreme desideratum of humanity? It is very short. I will give it.

#### THE QUESTION OF UPATISHYA

Upatishya had one supreme fear, the fear of death. One day, in company with Maṇuśrīvāyana, they were

\* "Hibbert Lectures," pp. 109 and 137.

both seekers of truth. They witnessed a festival from a hill-top. One said, "This is in two hundred years all these living kings will be the prey of death. I there saw a principle of destruction and there not also be a principle of life?"

It was the Question of Upanishad and he propounded it to many teachers but none solved it satisfactorily. At last a disciple was expounded the meaning of Upanishad.

We now come to a valuable Greek testimony that of a Greek visiting India. Scylax of Caryanda sent an ambassador named Megasthenes to King Chandragupta B.C. 325-324. He visited that monarch at his capital Pataliputra or Patna. His account of the Indians of that day is unfortunately lost but through Julius Sossus, Strabo, Arrian and Clement of Alexandria some valuable fragments have come down to us. Patna it must be remembered was in the very heart of the Buddhist Haryanka and Clement of Alexandria cites a passage from Megasthenes on Indian Athanasius on the same page he thus describes the Indian "philosophers"

"Of these there are two classes some of them called Sramanas and others Gymnasts. And those of the Sramanas who are called by the name of Brahmins not shave their heads but are shaved in the back of their head in nuts and drink water in their hands. Like those called Bhikkhus at the present day they know not marriage nor begetting of children. Some few of the Indians they are preceptors of Hecataeus whom on account of his extraordinary sagacity they have raised to divine honours."

The importance of this passage is this that from Strabo we get the description given by Megasthenes of the Indian philosophers and it is made certain that the earlier part of this passage is from the same source.

Strabo describes the Brahmins and the Germanes also called he says "Hylobi". He gives the same details as Clement of Alexandria about their feeding on wild fruits and wearing the bark of trees. He also draws a distinction between the Germanes and the Brahmins on the subject of continency the Brahmins being polygamists.

From this it seems certain that Clement of Alexandria was writing the original work of Megasthenes before him. We may therefore conclude that this passage about Buddha sandwiched as it is between two genuine citations, was also in Megasthenes. Strabo had handed down to us another statement of Megasthenes about the Hylobi —

"By their means the kings serve and worship the Deity."

There can be no doubt that the Samanes (Sramanae) and Brahmins of Megasthenes were the Brahmins and the Buddhists. To the first according to Megasthenes were confided sacrifices and ceremonies for the dead as well as for the living. They were a caste apart and none outside this caste could perform their duties. The gods would not accept the sacrifice of such an interloper. Their ideas on life and death were very similar to those of Plato and the Greeks. The Brahmins ate flesh and had many wives. Every new year there was a great synod of them.

The theories about early Buddhism held by many modern sceptical philosophers like Ludwig Buchner as well as the Bishop of Colombo and the Society for Promoting Christian Knowledge fade completely away in the presence of these rock chisellings of Asoka. Early Buddhism was atheism pessimism cosmism, says Buchner. Asoka says "Confess and believe in God" and he urged that man's supreme duty was to obtain union with Sugata. Turn our faces this "face Deity of Happy Advent". And Buddha certainly



sought to release the Indian mind of the cruel yoke of the Metempsychosis, an idea which plunged him back a thousand times into all the sufferings of old age, disease and death. All who owned his spiritual Saṅgha were at once liberated from its woeful entanglements.

Buddhism when it first emerges in the light is Saint worship. The seven great Buddhas, the seven mortal teachers, instead of residing after death in a Nirvāṇa of Nothingness, were believed still to be interested in human affairs. His houseless monks (Pavasiṇis) were certainly not the monks of the modern Buddhist convents, contemplative monks are not allowed to speak at all. The increase of converts is the lustre of religion, says the king in the Twelfth Edict.

For a very long time there have been no ministers of religion who intermingling among all unbecomingly may overwhelm them with the inundation of religion, and with the abundance of the sacred doctrines. Through Kamboja, Gandhāra, Surashtra and Pataliputra, and elsewhere, finding their way unto the uttermost limits of the barbarian countries, for the benefit and pleasure of all mankind, are they appointed. Intermingling equally among the dreaded and among the respected, both in Pataliputra and in foreign places, teaching better things shall they everywhere penetrate. \* Edict XII enjoins that these teachers are to be very gentle and conciliatory with the 'unconverted heretics.'

By such and such conciliatory demeanours shall even the unconverted heretics be propitiated, and such conduct increaseth the number of converted heretics."

"Moreover, hear ye the religion of the faithful and attend thereto, even such as desire the act, the

\* Edict IV. Senart.

hope of the beloved of the gods that all unbelievers may be speedily purified and brought into contentment speedily.\*

The imaginary descriptions of Buddhaghosa have the local colour of his day—he could not get beyond that. His account of the Convocation at Baddhas death bristles with splendid monasteries—eighteen great viharas filled with rabbits—laid up for the occasion with flowers—halls—preaching areas—many fans. He talks of the enormous wealth bestowed by the faithful for religious purposes. And in the account of the second convocation he describes lazy monks, fat and idle, living in sumptuous monasteries and disputing whether or not they might have ~~drinks~~ to their ~~cup~~ and drink when Professor Oldenberg pronounces this convocation a fictitious one as it is not mentioned in the Sanskrit records. Turnour demolishes it by giving an alleged fact which borders on the absurd. It is said that eight pious priests attended it who had beheld Baddha. As the Convocation was held exactly one hundred years after Buddha's death, each of these as Mr. Turnour shows must have been at least one hundred and seven years old.†

One hundred and fifty years after the alleged Convocation there came a Greek into the same part of the country—namely Megasthenes. Did he discover these splendid monasteries with preaching halls and many fans? ‡ On the contrary he described certain Wanderers, Sarmatz Germans, the Buddhist Sramanas, water drinking Wanderers, sleeping under

\* Edict V., Prinsep.

† Turnour *Journ. Bengal As. Soc.* Vol. VI. p. 733.

‡ The Attakathā is the brief used by the missionaries against Buddha.

trees, clad in bark, feeding on wild fruits and vowed to absolute continence

We have now to consider what I call the religion of S'iva-Buddhism. Summed up in a word it was the intrusion of S'iva as Bhairava into the early religion with his "left-handed" Tāṭraka rites, sacrifices to demons as well as to new gods and Buddhas. These could not have taken place in Asoka's day because, as he tells us he forbade animal sacrifice altogether.

Let us begin with the new gods

## CHAPTER VI

### THE MAHĀYĀNA

New gods—All of them Śiva.—A Mask of Buddhism on some of them: Dhyāna or Heavenly Buddhas—Dhyāna Bodhisatwas—Conversion of the Relic Cairn of Early Buddhism into Śiva's Lingam Disguised as a Chaitya—Chaitya Worship at Mathura—Śiva Buddhism a Worship of Śiva with "Left handed" Tāntrika Rites—It is to be found in all Buddhist Kingdoms—Rapid survey

THE Mahāyāna movement introduced many new gods.

As a test question let us inquire who, according to the Mahāyāna made the world?

The first answer is: "Ishwara or Adī Buddha," the "Cause of all existence" "From his Dhyāna the universe was produced by him" \*

I copy this from Mr Hodgson's extracts of the old Sanskrit literature rescued in Nepal when Buddhism was driven from India

Another name is mentioned by him: "Tathāgata" He also made the world, for he is the same being as Adī Buddha \*

But the matter does not stop here

Ishwara being the Absolute, and being imaged as residing in Nirvṛitti the awful and untravelled haunts of divine repose deputed five Dhyāna or heavenly Buddhas to make the World.

\* Hodgson "Religion of Nepal," p. 77

Their names are —

- (1) Vairochana
- (2) Akshobhya
- (3) Ratna Sambhava
- (4) Amitābha
- (5) Amoghasiddha.

But these seem to have passed on the work to five "Heavenly Bodhisatwas." \*

- (1) Samantabhadra
- (2) Vajra Pāṇi
- (3) Ratna Pāṇi
- (4) Padma Pāṇi
- (5) Viswa Pāṇi

Still the number of divine beings credited with making the earth is by no means exhausted —

"I salute that Dharma (Durgā, who is Praṇā Pāramitā (the Wisdom of the Other Bank), pointing out the way of perfect tranquility to all mortals, and leading them in the paths of perfect Wisdom — who by the testimony of all the sages produced and created all things." †

But even that does not exhaust the whole list

"For the sake of obtaining Nirvṛtti I devote myself to the feet of 'Saṅgha, who having assumed the three guṇas created the three worlds ‡

But again the list is still unexhausted, for it appears that Sangha in the work of creation is mixed up with Amitābha

But the creation of the world even after all this elucidation is still a puzzle, for we learn that Sangha is another name for Padmapāṇi one of the 'Bodhisatwas,' and that Padmapāṇi is 'Avatokatishwara,' and 'Mātreyā,' the coming Buddha.§

\* Hodgson, "Religion of Nepal "

† *Ibid.*, p. 142

‡ *Ibid.*, p. 88.

§ Hodgson, p. 142

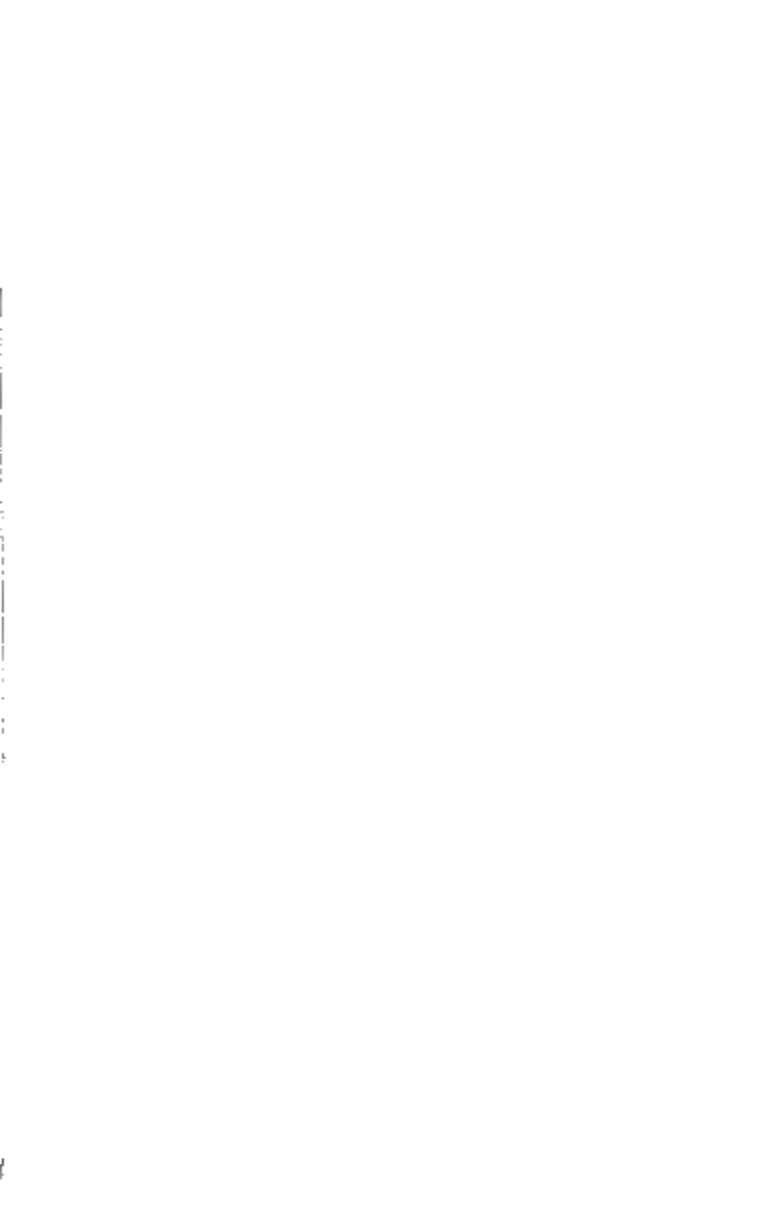
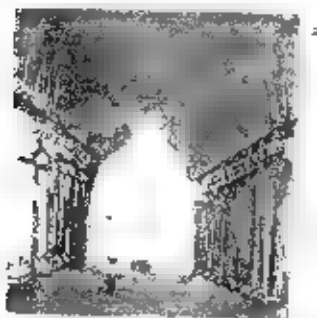


PLATE 6.



THE CHAITYA LINGAJI

Śiva has got a thousand names and if we concede that the Mahāyāna was his Pantheism we might pass over this absurd and contradictory catalogue of mythological phantoms without much comment. But literal minds when they discourse about Buddhism treat all these phantoms as real beings and make the contradictions almost contradictory. Resolved into their ultimate these gods are two—Śiva and Maṭreya Boddha or Śiva wearing the mask of Śākya Muni.

What was Śivism viewed from the outside? "His worshippers," says Professor Hartman Wilson, "contented themselves with flinging water, oil and faded flowers" on his emblem the Lingam.

What was early Buddhism viewed from the outside? Offerings to the relics of Śākya Muni, placed under a Tope or Stūpa? (heap)

Now Śiva Hinduism to harmonise these two ideas converted the relic mound or Chaitya from the curve taken by a heap of stones thrown at random one upon the other to a dome like the lingam.

A rough sketch Pl. 6 shows how this was done. Above Fig. 1 is an early cairn like the Sanchi Type. Then Fig. 2 I gave the early Lingam, which was a large block of bed rock cut when excavating a cave-temple. Fig. 3 is a miniature dome chaitya, the old relic mound made into Śiva's emblem. In Fig. 4 we get the Jew's harp as it is called the Lingam to be seen in every bazaar.

When Mr. Brian Hodgson went as British Minister to Nepal he was astonished to find an abundance of these lingams. The Chaitya or relic mound, had been metamorphosed into a lingam and, as he tells us, "its worship may now be seen in numerous instances in Nepal" e.g. at Kāśī's temple on the roadside near Tund. Khel.\* He applied to his teacher, Amrita Nanda Bandhya, who assured him that the

\* Hodgson, "Religion of Nepal," p. 37



borrowing had been on the other way the Hindus had taken the Buddhist *hastya* and broken off the Cūḍā man or spine from each and called it a *Siva* lingam but that is a guess that we cannot accept.

To build a sepulchral altar to a dead saint or Buddha and to burn or burn with offerings and rotatory peregrinations is a commendable act especially if, as with the Abou Paris, strange cures can be effected at the tomb. But to build a sepulchral *Topo* to a saint who is not yet dead, nor even yet born is a wudwud. Its object was to banish Śākya Muni to a Novāna of nothingness and to change the worship of him and his relics moulds to a worship of relics domes despised of relics but tenanted by Mātreyā and other Bodhisattwas, monks of high spiritual progress that will one day be Buddhas.

The invaluable Chinese traveller Hiouen Thsang describes in his History \* the relic mound worship at Mathurā when he visited the city. The early Buddhists the disciples of the Little Vehicle paid homage to the relics of Cāyāstra, Mañjushvāna, Aśoka and other great Buddhist saints who had each one a relic mound in that city but the disciples of the Great Vehicle worshipped the Bodhisattwas in their *topes*. Fa Hian bears a similar testimony †

That traveller was nearly lost at sea but he prayed to Bhadrāsattwa Avalokiteśvara and the storm abated. Hiouen Thsang on the other hand was caught by pirates on the Ganges who proposed to sacrifice him to Durgā. He prayed to Mātreyā Bodhisattwa the coming Buddha and likewise escaped.

Now the forcible intrusion of *Siva* and his lingam and also his left handed or *Tāntrika* rites is what I call *Siva Buddhism*. Let us make a hasty examina-

\* Hiouen Thsang, *History*, p. 64.

† Fa Hian, *Itinerary*, p. 61.

tion of the chief Buddhist kingdoms one by one to see if the change was at all general.

## TIBET

The Tibetans have *tantric* rites and human sacrifices and many writers maintain that these are only outside rites—the easier or *hon* religion—but that is against all evidence. The Dalai Lama is said to be the head of the Buddhist movement. Avalokitesvara, *Svaya* in power, is said to have brought Buddhism to Tibet.\* He is incarnate always in the Dalai Lama. He is represented like *Svaya* with four arms. His wife Avalokita, as the White Tara, is compared by Sirgey Mami Wadden to the Madonna as regards her benign influence on the community, but she transcends all that has been formerly imagined of goodness and deity as [ ] the great Mahadevi. She is credited with setting loose the demons of disease and her name is scarcely ever mentioned and only then with bared breath.†

Tibet is also covered with an army of fiends, the demons of the terrible *kālas*, *svaya* as so many organised armies of fiends and Buddhas. Indeed they may be described as being only dashed over with Indian ink. Every god of the Brahmins has his counterpart present in hell.

These are [ ] of the most part in the robes of *Chakras* and *skapas* and wear *antimukha* masks and upon their shoulders human skulls truly embossed. And the *svaya* Buddhas figure as demoniac Buddhas. *Kālas*, *svaya* Herak Achala, *Vajra*, *svaya*, et. The *svaya* Buddhas are also terrible and blood-sucking and only to be conciliated by constant worship of themselves and their female energies with offerings and sacrifices.

\* Schlegelwast. Buddhism in Tibet, p. 63.

† Wadden. Buddhism of Tibet, p. 316.

magic circles, special mantras, charms"\*. The "energies" of these demoniacal Buddhists are the "Dakini fiendesses." All the Buddhist Lamas crowd to the festival of the "She devil Devil" who is worshipped for seven days like Devi in India to gain security from disease for the coming year †.

Of the vast literature of orthodox Buddhist sorcery I will speak in the next section.

#### NEPAL.

I have already dealt with Siva worship in Nepal in treating of the Chaitya. Mr Hodgson found this worship of the Chaitya or lingam as he supposed ‡ everywhere. He also was astonished to find the statue of Siva in every temple—even in the penetralia.

The Buddhist Dharma, the Sophia of the Gnostics, has for one name—Siva Sakti—the wife or female energy of Siva. One of the holy books is called *Trikand Seta* (the three-throated Serpent—Sesh Siva's emblem). The initiation or baptism is given by Mr Hodgson—

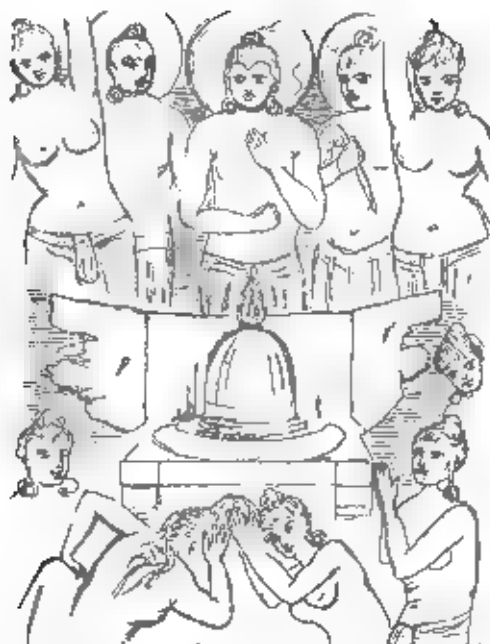
Several names of Siva are used in this ritual—*Avakṣava*, *Vasva Karma*, *Vara Pāni*, and the postulant vows to devote himself to the worship of the Chaitya. When the purely Buddhist ritual is exhausted, says Mr Hodgson, "the Tantric esoteric comes on," which consists of the worship of the *Bala*. "Flesh, blood and spirits are put into a conch shell. The celebrant wears a mask of *Barava*, and holds his terrible *paśā* or noose. *Nāgas*, *Yakshas*, *Rākhasasas*, *devatas*, have all their *Bals*. Many names are given including the *Bala* or *Maṇi Kāla* himself (Siva as "great Time").

If the foulest Tantric rites form the chief part of the initiation of a Buddhist postulant, it seems quite

\* Waddell, "Buddhism of Tibet," p. 131.

† *Ibid.*, p. 365.

PLATE 7



From *Swanish*

CHA TYA-LINGAM WORSHIP

PLATE 8



SAMANA DEVA RĀJAH

plain that they cannot be called mere barnacles on the outside of the ship.

When the Buddhist hierarchy was driven northward from their monastery at Nāanda near Buddha Gaya, Nepal, received for safety a large portion of the esoteric Sanskrit literature. A great number of these rituals are called *Tānttras* or treatises setting forth the worship of the left-handed gods. No less than seventy-four of these *Tānttras* are catalogued by Brian Hodgson including the terrible *Kāla Chakra*. Great secrecy is maintained concerning these books.

#### CHINA

The Rev. Samuel Beal has told us that the divine being 'Quan Yin' was there sometimes worshipped as a female and sometimes worshipped as a male. He has told us, too, that *Quan Yin* in Chinese is the same as the Sanskrit word *Avalokiteśvara*, or "She looking down." *Quan Yin* dominates the rituals.

And China, too, has the *Kāla Chakra* and all the *Tānttras* or esoteric works and practises all the sorceries. These superstitions are put down to local 'Dragon worship' and Taoism, but a great religion like Buddhism of old which has an imposing ecclesiastical centre and many branch churches which have each in its most secret penetralia some seventy-four versified spell books and grimoires, expounding secret esoteric rites to let us say seventy-four different *yakṣas*—such a church cannot be called a mere prey to petty local superstitions.

#### CEYLON

A god with a white elephant at his feet is a popular print in Ceylon. There are several in Mr. Upham's book. He tells us that this god is *Samana Deva Rājā*, so called from *Samana Gale* (Adam's Peak) where he is now living with his deities with power

over Ceylon. The white elephant is Buddha in a Nirvāṇa of uselessness. I give a rough sketch of one of these from my sketch book. A strange spoon-shaped aureole or cadre surmounts all the principal gods and demons in Ceylon prints and each stands on a stone — aureole god and stone making up the outline of a columnar Lingam. Buddha is reported to have handed over this stone, the Minne Pinnage or Stone of Supremacy at the date of his death to Samana Deva Rājah.

Sagittarius in the Indian Zodiac is called the Bow of S'iva.

Ceylon took a very prominent part in the present strange revival of interest in the West of the Buddhist movement. Great credit is due to the missionaries who studied the language for their own purposes. And in the records of the island they found it asserted that the Buddhism of Ceylon was the earliest and genuine Buddhism. But since the travels of the Chinese pilgrim Hsuan Tsang have been disseminated, that idea is no longer tenable.\* The great revolt on called the Mahayana (Great Vehicle) in India led Ceylon into its vortex. Indeed one prominent Oriental scholar, Horace Hayman Wilson, thought that the fusion of strict Buddhism with the Indian religions came from Ceylon.†

Samana Deva Rājah's name implies is Deva or S'iva and the Kappooism, or devil-dancing in Ceylon, is pretty well known. The amount of devils to be conciliated is large. If according to Mr. Montague Conway, eighty-four thousand charms are required for the purpose. It is urged that this sorcery is a reminiscence of the Nāga worship that prevailed

\* See Brunsen Williams, *Buddham*, p. 62. Major Waddell, "Buddhism in Tibet," p. 1. See also my "Buddha and Fairy Buddhism" which deals with the dishonesty of the Cingalese records.

† See Emerson Tennant "Ceylon," Vol. I., p. 379.

in the island before it was converted to Buddhism. Again we have the defence set up that these devils are mere barnacles on the outside of the ship.

Much has been made of the fact that the names of some of the Mahāyāna gods mentioned at the beginning of this chapter are not known in Pāli. From this it is argued that Pāli knows nothing of the Mahāyāna movement, but the names Tathāgata, Saṅgah, as a god, Poruṣa, Mātreyā are in the Pāli scriptures and holy books and these are Mahāyāna gods. The first name is Mātreyā, who according to Professor Rhys Davids under the name of Nāgā is the chief demon almost as the Viharas\*. In the Mahāvamsa it is announced that the Cingalese King Dhatuseno built a fine temple to Bodhisatta Mettāyo and invested his image with every regal ornament.† Guards to the distance of one yojana specially protected this temple. Was this Mettāyo an ordinary Bodhisatta, a yokel ignorant as yet of his spiritual domination? If so how did Dhatuseno know that he was to be the next Buddha and that his name was Nāgā? If on the other hand this Mātreyā was the Jemay subterfuge by the aid of which the Mahāyāna sought to depose the worship of Śākyā Muni, it is plain that King Dhatuseno was not altogether ignorant of Mahāyāna teachings.

#### BURMAH

If a Burmese is knocked down suddenly in the street he cries out "Phra Ka ba" (God help me) but he does not believe in any God at all. This is what we learn from Bishop Bigandet‡ who goes on to say that the "God" thus involuntarily invoked cannot be Buddha, for folks there openly maintain

\* Rhys Davids, "Buddhism," p. 201

† Tu Hout, The Mahāvamsa, p. 252

‡ "Bigandet," 183



that Buddha never interferes in human affairs. For Tantrik rites the Burmese are well furnished with spirits called Nats. Ma or Waddeli believes that this word is the Sanskrit Nāth. Lord also applied to the Spirits of the left handed Tāntrika. Ma or Phare combats this and says it is an old local word for local demons. The Burmese priests advise the lady to have recourse to the devil dancers when they get ill. A wigwam is built up for the offerings, then the dancer commences to dance softly working up bit by bit to corybantic frenzy. When she (or a woman is preferred) falls down exhausted and half dead she is consulted by the sorcerer about the malady and the Nat that is causing it.

This theory of a Buddha still intelligent but no longer interested in the cares of humanity is plainly a version of the teaching of the Śaṅkara Sāṅkhya, which says the same thing of Śiva.

#### JAPAN

I had many opportunities of conversing with Captain Ploufres, a gentleman who spent more than eight years of his life in a Japanese temple. He tells me that the statue of Amitābha is everywhere in Japan under the title of Amida Butz and that this is quite distinct from Shaky Muni and much more revered by them. Under the title Norai, a loftier and more abstract divinity still is known to the Japanese. Here we get Ishwara, also his five activities for Amitābha is one of the five Dhyaṇi Buddhas. And the Tantrik rites can, of course, be credited to the Shinto exorcists.

Professor Knox tells us that Shaka Muni is completely obliterated by Amitābha, also that the demons of the Islands fought a great battle with the demons of Buddhism on its arrival, but the magical powers of the latter were deemed superior. Then Shinto

was pacified on being told that their demons were incarnations of Buddha.\*

## SIAM.

The Siamese believe that there is no God, only causation Karma, which word perhaps ought to be rendered "Destiny."

An old scripture, the "Traiphoom" describes the making and also the periodical destruction of worlds, and the conversion through long stretches of time of devils into angels, and of angels back again into devils.†

In Crawford's "Embassy to Siam" is an account of a funeral procession in honour of a dead king. Sixty or seventy giants and masked figures, gods, Balis and Yakshas followed the corpse. The eight handed gods of Buddhism are said to be gigantic.

## JAVA.

Mr. Crawford, treating of Java, declares that the fact most worthy of attention in respect to the images of Buddha is that they never appear in any of the great central temples as the primary object of worship, but in the smaller surrounding ones.

He instances the fact that the Lingam is everywhere and also palpable images of Siva as the Yogi, or with Ganga in his topknot. His view is that genuine Buddhism was Sivism, and that in Java Buddha is not worshipped at all. It is through him that I can shortly give some valuable information about a head without a jaw which betrays all the attempts of the Buddhists to appropriate Sivan temples. Mr. Crawford was before his time.

And what was the philosophy of these Buddhist organisations?

\* Knoop, "Religion of Japan," p. 88.

† Asabaster "The Modern Buddhist," p. 17.

The Buddhists of the Siva Buddha movement were divided broadly into two great schools—the Swabhayikas and the Arishwarikas.

Mr. B. an Hodgson thus speaks of these two sects:

The Swabhayikas deny the existence of immateriality. They assert that matter is the sole substance and they give it two modes called *Pravṛtti* and *Nirvṛtti*, or action and rest, motion and abstinence. Matter itself they say is eternal, however it may be attenuated in *Nirvṛtti*, and so are the powers of matter, which powers possess not only a trivty but intelligence.\*

On the other hand as Hodgson tells us the Arishwarika sect admits of immaterial essence and of a supreme, infinite, self-existent Deity. Its Buddha or, as the name suggests, Ishwara Siva, but they deny that he interferes with the affairs of men.†

These systems are plainly echoes of the two ancient Yuga treatises of Siva, namely the *Kaṇḍa* of Kapila and the *Yoga Sāstra* of Patañjali.

Launched in the West by the Buddhist missionaries these two fatal fates have a long afflicted the Gnostics, the Christians, the Moslems, the secret societies of the Middle Ages. And now thanks to Spinoza it is their quaint destiny to be the Bibles of the great modern controversy.

Buchner, the High Priest of the Scientists, has declared that the Sankhya's inert unknowable Ishwara is the God of modern science whereas thanks to Spiritualists like Swedenborg and to the Kabbala Siva has had immense influence with the secret mystical societies.

\* Hodgson, *Religion of Tibet*, p. 21.

† Hodgson, *Religion of Nepal*, p. 23.

## CHAPTER VII

### AVALOKITISHWARA

The great Monastery of Nalanda. The High Priest of all the World. Is he the modern Pontiff of Tibet? Siva supposed to be incarnate in each successor. Siva and Durgā worshipped in all Buddhist rituals. Great revolution effected by King Kaniska. Strong remonstrance on the part of the High Priest of all the World. He declares that the encroaching cultus is pure Sivism and Nihilism.

SCHLAGINTWEIT tells us that Avalokiteshwara brought Buddhism to Tibet in the seventh century A.D.\*

We have seen that the Dalai Lāma claims to be the head of the Buddhist Church with Avalokiteshwara for divine guide. Was this a more ancient claim?

Certainly there was a High Priest of all the world as early as the second convocation, according to the Mahāwanso† and his Achārya, as he was also called, was always the pupil of his predecessor, as General Cunningham has pointed out‡

Hsüen Tsiang throws some light on the status of the Achārya in his day. He gives him the same title as is given to him in the Mahāwanso. It must be mentioned that India at this time was governed by a powerful monarch Śhāditya whose dominions, according to Dr Hunter extended from the Punjab to North East Bengal, from the Himalayas to the Narbadda River.

\* Schlagintweit "Buddhism in Tibet" p. 63.

† "Mahāwanso," i. 2.

‡ "White Topes," p. 73.



garden and as such, was given to Buddha by a rich merchant. The fine mango plantations still gave shade to the "Men of Pure Life." Inside or attached to the convent when Hsuen Tsiang visited it were no less than ten thousand monks. Amongst the many convents in India, he adds, were none as rich and as grand as this.\*

The Acharya was so respected that "nobody dared even mention his name."† He was aluded to as the "Treasury of Dharma." Saddharmakosa‡

Hitherto in India kings and monks had always paid their reverence to the Chinese pilgrim. As his adventures are given to us by two of his disciples, this may be a little exaggeration to gratify Chinese susceptibilities. But when Hsuen Tsiang was presented to the Acharya in the Nalanda convent, there can be no mistake as to who paid the homage on that occasion. Twenty old monks introduced the pilgrim to Dharmakosa —

When he was in the presence of the superior he paid him all the duties of a disciple and exhausted every token of homage. In obedience to the sacred regulations and the official etiquette he (the Chinese pilgrim) moved forwards on his knees supporting himself on his elbows. He struck the ground with his forehead, and made it resound with the tappings of his feet"§

The Convocation of Kanouj took place shortly after this and its details were fixed by the High Priest of all the World.

The Grand Lama of Tibet seems to me to be the representative of the Acharya of Magadha who, on the sackng of the great vihara of Nalanda took refuge first of all in North India and on the expulsion

\* "Hsuen Tsiang," Vol. I, pp. 150, 151.

† See p. 144.

‡ "Hsuen Tsiang," Vol. I, p. 144.

of the Buddhists from that quarter escaped to Tibet. The traditions that we possess though scanty seem to point in this direction. In 1417 there was already a Grand Lâma in Tibet, one Tsongkapa, a Hinduist from India. Like the earliest Accâsâs he appointed his successor to the office, one Dharma Râzâhâ. It is worthy of remark that the Lâma is recognised as the head of the Buddhist Church by the Chinese and Japanese. M. Abel de Remusat in his *Origines de l'Hérésie Lamaïque* cites the literature of the latter to show that it was believed that at the death of Buddha he at once reappeared on earth in Bengal as a teacher of kings. That seems to be as the Lâma, and it is stated that Haddâ as the Grand Lâma is a waya on earth.† Gengis Khan patronised the Buddhists, and his grandson Hâgâ designated the "Master of Doctrine" in Tibet the "Living God, the Ever-existent Buddha, etc."‡ Intolerant Mussulmans could not have proceeded to such extremes on the supposition that a vast body of Buddhists in their dominions believed that the Grand Lâma was the Anârya, and that it was politic to conciliate them.

The Roman Catholic bishop Bgardet was much astonished to find amongst the Bonians, Siamese, Chinese and a betans, a distinct hierarchy, well defined with constitutions and laws, with "pastors," "catechumens," heads of houses and communities, with a "Provincial" whose jurisdiction extends over the Communities of his district, and with a "Supérieur Général." In fact he found in Buddhism a hierarchical system very like that of the Roman Catholics, with even a Pontifical Court and a college of cardinals. He makes a special note of

\* Schlegelw. *Buddhism in Tibet*, p. 53.

† See pp. 24, 25.

‡ See pp. 27, 28, 29.

the fact that these hierarchies are so solidly organised that they have everywhere lasted through centuries of change.\*

Let us now consider the status of the Buddhist Churches to see if there is any trace of Śiva worship there.

This is part of the Litany in China.

And thou ever present Kwa-shu Yin Bodhisatva who hast perfected wonderful merit and art possessed of great means who in virtue of thine immense power and wisdom art manifested throughout the universe for the defence and preservation of all creatures and who leadest all to the attainment of boundless wisdom.

Professor Rea gives us this as part of a Chinese ritual. He has explained to us before that Kwa-shu Yin is Avalokiteśvara that is Śiva looking down.

Let us now turn to Nepal.

"I salute that Sangha who is Avalokiteśvara.

This is part of the solemn consecration of the novice †

Let us now turn to Tibet.

We implore thee Oh Revered Victorious Brāhmarā (Durgā and Merciful one) to purify us and all other beings of the universe ~~from~~ from the two evil thoughts and make us ~~quickly~~ obtain the perfection of Buddhahood. If we cannot obtain this perfection within a four life cycles, then grant us the highest heavenly and earthly happiness and all knowledge and preserve us from evil spirits, plague, disease, untimely death, etc. ‡

Here is portion of a hymn addressed to Durgā as the "White Tārā (Star)

All hail Tārā, hail to thee!

Dearest sublime.

Āvalokita's messenger

Rich in power and thought.

\* Bogardet "Légende de Gandama," p. 477.

† Cf. also "Buddhism in Nepal," p. 142.

‡ Waddell, "Buddhism of Tibet," p. 438.



Hail to thee whose hand is decked  
 With the lotus gold and blue,  
 Eager soother of our woe  
 Ever tireless worker thou."

Surgeon Ma or Waddell is here reminded of the Litany to the Virgin Mary who is ' Stella Maris.' Like Tārā also Rosa mystica, the rose doing duty for the lotus in the west

The word Durgā also means ' Tower' and the Virgin Mary is the ' Tower of Ivory' Why Ivory? A curious Indian detail

Other prayers are not so innocent

" O Ghosts of heroes 'Witches' Demoniaccal Defenders of the Faith! The holy guardians of the Commandments and all those that we invited to this place I beg you all now to depart

" O most powerful King of the Angry Deities. Strong Jivara and the host of Country Guardian Gods and the others that we invited to this place with all their retinues. I beg you all now to depart \*"

It is here confessed that the Yakshas and female demons were ' invited to the place' does that mean summoned by black magic?

Now if we view these separate Buddhist organisations as a whole what do we find?

(1) That the recognised head of the Buddhist hierarchies chased from India, has taken refuge in Tibet and that this Pontiff now is believed to be Śiva in person

(2) Everywhere Śiva and the worship of the Lingam has displaced the harmless rites of early Buddhism.

(3) Everywhere the Left-handed Tāntrikas, the cultus of Śiva as Bhairava and Durgā as the terrible corpse-eating Kālī is adopted by each Buddhist hierarchy in cases of sickness and worldly trouble

\* Waddell, *Buddhism in Tibet*, p. 443.

(4) Hodgson giving the ritual of initiation, not of Nepal alone but of Nalanda, the Buddhist Rome shows that the postulant is given a little model Lingam with his rosaries and begging bowl and other monkish necessaries and is thus solemnly conured —

“First of all devote yourself to the Worship of the Chaitya,\* the miniature Lingam.

5. The worship of S'iva has invaded every ritual. ‘I salute that ‘Sangha, who is Avalokitishwara, etc.’

(6) The popular chapel if we may so call it of the Buddhist Cathedral, is a chapel for cultus of S'iva

(7) All the Lāmas take part in the great Festival of the New Year in honour of “She Devil Devil. And I will show by and by that the Chinese honoured Pattinee and her son with a similar festival the Perahar. Each lasted seven days, and was in fact the Durgā Pōrah.

(8) The Bible of S'iva Buddhism is the Yoga S'āstra the Bible of the deistic followers of S'iva.

9. The philosophy of S'iva Buddhism goes completely on the lines of the controversy between the two forms of the Sankhya philosophy—that which proclaims and that which denies a God.

Now this is no case of mere barnacles outside a ship. The barnacles have boarded the vessel and a ‘barnacle’ commands.

Many Orientalists have almost confessed this, but they will not consider each Buddhist organisation as a portion of a harmonious and carefully organised whole. Professor Rhys Davids believes the Ad. Buddha came into existence in the tenth century, A. D. and Hindus only half converted ‘whose minds were still steeped in Brahman mythology and philosophy, craved after

\* Major Waddell cites the ritual at length and bears witness to its general application.

their old gods and restored the ancient rites.\* Surgeon Major Watson believes that "Tantricism" came into Buddhism in the seventh century A.D. and that the Buddhists of India brought in the works, and though in order to secure the support of the sovereigns they did this, why did they wait twelve hundred years for his desired assistance. In point of fact the Buddhists had that support all along for Buddhism was practically the religion of the yellow races and Parshvans who were threatened by the white-raced Avas to mutilate the ancient faith or even to look into the holy books under penalty of death.

And there is a natural reason why Siva Buddhism cannot be attributed to permanent and independent influences acting on the faith from the outside. The change must have been from the centre outwards, for a local ally in each Buddhist kingdom had to be moved, and a hierarchy is established to propagate novel ideas, not to propagate them. Bishop Bigandet as we have seen informs us that the Buddhist states were much like and very like the European states, the rise and fall of empires and monarchies and governments in the beyond the seas. In their presence even the Vedas were a mere dream.

Now it seems to me that unusually strong leverage must have been put on motion to produce such a change as the hierarchies then in existence could not bring. And since the days of Ashoka no other monarch had appeared in history who seemed as well qualified as Kanishka for the gigantic task. With threats and wiles Nanda and the Buddhist pope would have to be converted. The hierarchies must have worked from the centre outwards.

Of course the great change was almost unthinkable. It was a Makara swallowing an elephant like the

\* "Buddhism," p. 206.

† Watson, "Buddhism in Tibet," p. 27-28.



"He wished to repair to Rājagṛha," says Hiouen Tsiang, the Chinese pilgrim, to the stone palace where Kāśyapa had formed the collection of sacred books. But the Honourable Pāṭivika (his senior monk) said to him: "Take care in that city are many heretics. Many conflicting opinions will be expressed and we shall not have time to answer and refute them. Why compose Śāstras? The whole convocation is attached to this kingdom. Your realms are defended on all sides by high mountains under the guardianship of Yakshas."<sup>1</sup>

It is plain from this that the new creed was established in the teeth of the High Priest of Magadha in his headquarters at Nālanda, but Magadha afterwards took it up.<sup>2</sup>

But the garrulous Chinese pilgrim lets in a great deal more light. He tells us what the early Buddhists said of the change:—

They said that the doctrine of the Great Vehicle did not come from Buddha at all. It differed in nothing from the teachings of the kīpālikas. It was the "Carnage that drives to Nothingness" (Śūnya-puṣhpa).

It is difficult to condense the controversy more judiciously than this. The word Śūnyapushpa describes the great Bible of the new creed, the Rāsaś Bhāgavatī, a philosophy called justly by Brian Hodgson blank

Pyrrhonism. It was urged that man was nothing, the outside world was nothing, he came from nothingness, and to nothingness would return. Rajendra Lal Mitra, the great native Orientalist, said that this school, the Śūnya Vādis, was a well-known school of Hindu philosophers, partly Śiva worshippers. The kīpālika is the naked Śiva mendicant who,

<sup>1</sup> Hiouen Tsiang "Memoirs" (Vol. I, p. 24), translated by Stanislaus Julien.

<sup>2</sup> Lalites "Popular Life of Buddha," pp. 125, 126.





THE HEAD WITHOUT A JAW

smear'd with cow dung and ash on haunts, tombs  
and cats off.

The judge announces that the leader of the great change was a Buddhist monk of the monastery of Anandavajras named Asang, who was miraculously transported on night to the Heaven of Great Presence of Mahavairocana, bringing with him his treasure of the new Buddhist law. He now created the Yoganistam. Now the system of doctrine had been the Buddhist teachings of the hundreds of years past that Asang did not seem to know. It is a terrible fate is Sessha Sessha. The Teacher of Sessha the Serpent Sea, and one of the two chief scholars of the reviving Buddhism of the Amur River of the world is Isawa. A plainly modern and their death on this volume of them more hereafter.

In a chapter about Awañitshwana there is one other point of great importance. A stray passage in Chauli's History of the Indian Archipelago seems to me to show much light upon Mr. Crawford's story that he was wrong in these regions had gone dry, and the water, as Sdama Manu and he mentions a very small stream. In the pictures we saw often a mountain had without a lower jaw. He asked the Manu what this meant and he was told that it represented a fish. Now he was Awañitshwana means a fish swimming down. At once I jumped to the conclusion that the large boat with the jaw was a simple expedient to catch fish as we saw even. I was soon able to find ample evidence that it is surmised was correct. I made some sketches which I reproduce below.

No. 1 and No. 2 I drew from collections in the India Museum South Kensington. No. 3, from Tibet.

\* Hsin-shi Tzuang: *Hsin-shi*. Translated by Stephen Jones  
p. 114 of seq.



I took it from Major Waddell's book. No. 4 shows the goggle eyes in profile.

The central design on the same page is from the 'Essay on the Architecture of the Hindus' by Rām Rāz, a native gentleman published in the year 1834. He calls this design a specimen of the "Ornaments at the top of a Vimāna." His work gives numerous drawings of temples and gateways (gopuras) and this strange head with the black goggle eyes, and I may add, this strange arch dominates almost every one. It is plain that it means Śiva in his character of Avalokitesvara, Śiva who looks down on all things, and the absence of the lower jaw is a homely way of accentuating the importance of this special divine function. It is to be observed that this head of Down-looking Śiva is not always without a lower jaw. Major Moor's Hindu Pantheon has many specimens of this divinity some with lower jaws, some without. It came to Greece as the head of Pan. It was also the Gorgon, as Ś'iva and Durgā are one.

Another thing it certainly does, it gives us a touchstone which enables us to detach the symbolism of Śiva-Buddhism from the symbolism of the earlier cultus.

## CHAPTER VIII

### THE CAVE TEMPLE AND ITS MYSTERIES

Maurice on Temple Worship—Description of Cave Temples—Worship the same in Egypt and Persia—Immense labour employed in constructing them—Cave Mysteries everywhere an object of dread—Cicero on them—Eleusis—Lucian on Tree Festival at Hierapolis—Bacchantic Festivals derived from Siva as Sornāth (Lord of Soma, the first inebriant). These Festivals still secretly celebrated in India.

A BOOK was published in 1806 entitled "Indian Antiquities." Its author was named Maurice. On some points no doubt its knowledge is behind our present knowledge, but we get a learned and intelligent writer dealing freely with the matter that was available. The question of the Cave temple and its mysteries specially attracted him.

Mr. Maurice holds that the old Cave temple was an apparatus so accurately fitted in all its parts to certain special requirements, that the Cave temples of India, Egypt and Eleusis, exhibiting as they do the same means to the same end, must have had the same origin. In the case of Eleusis we know that the idea was brought from Egypt by Melampus.

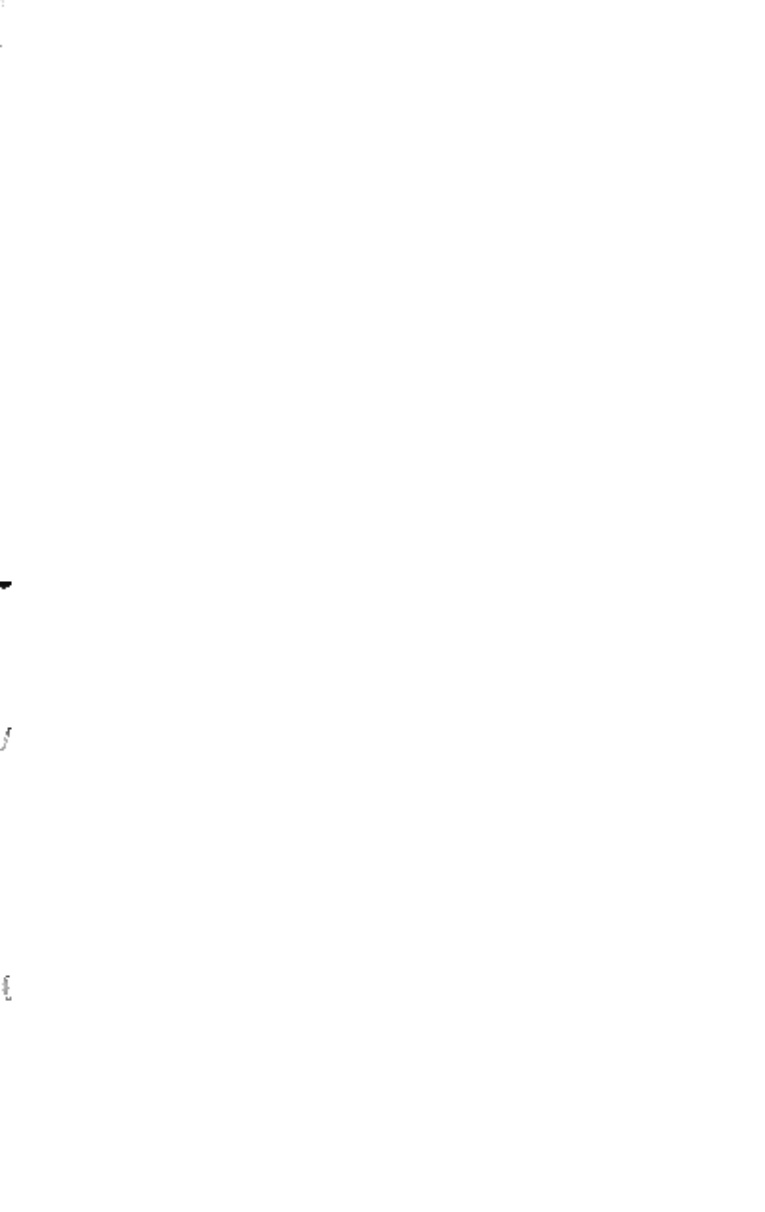
From Mr. Maurice we can get a fairly good idea of one of these Indian Cave temples. They are said by the natives to be "the work of giants and gnomes in the earliest ages of the world." They are "admitted to be of the most profound antiquity, of such profound antiquity indeed, that we are unable to obtain any

light concerning the particular era of their fabrication. Of the excavations in the Island of Salavite he writes that *Grose* notes "Voyage to the Bay of India" denotes that "the formation we to have required a labour equal to that of erecting the pyramids of Egypt." In the same caves are above six hundred idols, ninety of them in and about the great pagoda. An artist who made sketches there for a governor of India was so struck with the magnitude of the colossal work that he declared the labour must have occupied forty thousand men for forty years together.

*Maitre* tells us that the mighty stone giants in these caves were carefully painted a fact which made them more awful and menacing in the dim light. Two statues at Salavite were twenty-seven feet in height. The great tipu bust at Kopyanta is fifteen feet from the base to the top of the cap, whilst the face of another statue measured by Mr. *Grose* is five feet in length.

We must now turn to *Ma* since's description of an Indian cave temple. He starts with *Kopyanta*—

"It is a strong bastion of the great presents itself about half way up the steep ascent of the mountain from whose strong bastion it is excavated. Livington states the dimensions of this temple at about one hundred and twenty feet, and the height at eight feet. The enormous mass of solid rock above is supported by four rows of pillars of beautiful proportion, but the order of architecture totally different from that of Greece. The capital is also fluted, and is described by Mr. Hunter as having the appearance of a cushion pressed flat by the superincumbent mountain. Along the sides of the cavern are ranged some mighty colossal statues before added to the number of forty or fifty each of them twelve or fifteen feet in height. Some of them have aspects that inspire the beholder with terror and in the words of





Linschoten are distorted into "such horrible and fearful forms that they make a man's hair stand upright."

The temple was an observatory: a model of the Kosmos, the figures sculpted on the walls were in fact all male celestial bodies.

"At the west end of the grand pagoda is a dark recess or Saced in twenty feet square to a yard, the of any external ornaments except the four central and the gigantic figures which guard the four seven doors that lead into it. These figures, according to Niebuhr are naked, are eight in number, two on each door. They are of the enormous height of fourteen feet and a half and appear staring from the wall to which they are attached. Their enormous guardians of this sacred recess point out the use to which it was applied. It was devoted to the most sacred mysteries of their religion."<sup>9</sup>

It is by the worshippers of Siva, a deified the Holy of Holies in their temples. It is called the "Sanctuary of the Sivalingam," the Lingam that is supremely holy. The fact that the Siva Lingam, by a Hindu wife, Sahapati Madalyor, may be here erected. He is known as this name at At Sava, shahms may enter this recess (p. 53).

Additional details are furnished by a German Orientalist.

Lassen, in his "Indische Alterthümer," has furnished us with an account of the greater Mysteries in an Indian Cave temple. Mr. Mackenzie, an English Freemason, gives a capital digest of this, he considering that these rites are very like the secret rites of Masonry. At eight years of age the candidate on the sacred Cord. For the "First Craft degree of the Mason," as Mr. Mackenzie calls it, the disciple was "led into a gloomy cavern in which the apperheta

\* Crawford, "Hist. Indian Archipelago," p. 226.



time offered to Bacchus. Clement, of Alexandria states that Erastheus, King of Athens and Marius a Roman general both sacrificed their daughters. Livy describes the bloody rites of the worship of Bacchus.

These mysterious rites of ours were imparted only to few, but afterwards communicated to a great number of men, men and women. To the religious ceremonies of these were added the pleasures of wine and feasting in order to procure a greater number of proselytes. Livy goes on to declare that horrible scenes of debauchery were witnessed, as well as secret murders. There was loud shouting and the noise of drums and cymbals so that none of the cries of persons suffering violation of modesty could be heard abroad. One Rutilius had a son named Aebutius whom he wanted to get rid of. He was a lecherous young man, rather to get him initiated into the mysteries of Bacchus. Aebutius had a friend named Hecuba. He told her to do as follows:

'May the gods forbid! she said. 'Better for both of us to die. Asked for the meaning of these words she confessed that she had a companion or mistress gone to Bacchantean celebrations, and that the orgies she witnessed there were too awful for words. To think nothing unlawful was the grand maxim of this religion, and that all who showed any disqualification in submitting to chastity, or the commission of vice, were sacrificed at once as sacred victims.

It is to be observed that the food offered to the gods was considered the food of the gods, and as such immoral food. What wonder that in the Greek rites of Bacchus folk bathed in the wine and in warm blood.

But in dealing with ancient mysteries if we treat the question from the point of view of naturalism



we are liable to go wrong. The excitement produced by the new intoxicants was viewed at first like the frenzy of the prophet: an influence beyond the earth and supremely holy. This mistake could by and bye give birth to many excesses, but there is no doubt that an intoxicant soon became the chief ingredient in all temple worship. Even in our own days the

Cup is forbidden to the priest in the Roman Church because originally the lady represented the non-initiates.

Turning to Eleusis, a suburb of Athens, we find a Cave temple and similar ceremonies. At the city in solemn procession marches to the 'Holy Fig Tree' along the 'Sacred Way' the Mystai proud of their garlands, the Epoptai or complete initiates in their white garments bear proud myrtle on their brows. A monotonous low chant such as we hear at Indian festivals goes up into the barmy air recounting the woes of the mighty mother, the wife of Kronos.

That lady who gave Agave's cure to Greece comes flouting along in her car drawn by dragons.

The procession now reaches the great Temple, and all who are not initiates are warned away for the penalty is death to all who reveal the mysteries and all who discover them. There are seven dark caverns and seven light ones. Ceres and Bacchus, with his torch, are supposed to be seeking Persephone in hell. Earth abandoned by the goddess no longer bears fruits, like the Indian soil deprived of *Sivas* creative force. Hence the wailings and lamentations that occur. The initiate goes through the dark caverns, and the light ones. Thrice blessed is the postulant who is able at last to repeat the culminating formula:—

I have fasted. I have drunk the Cyceon. I have taken out of the Cista and placed that which I took into the Kamatheon. I have taken out of the



a sacrifice. Then the trees are set on fire and the poor animals burnt alive.

But Mivrita had rites more sinister still. Near the temple was a mighty chasm made by the gods in order to drain off the water of Deucalion's Deluge so ran the legends. Into a warm animal are flung and babies in sacks. The tree goddess, Myatta, was fond of babies. Had this rite and its sinister rites any connection with Shiva and his subterranean home? The two great columns were said to be very in ch order than the rest of the temple and to represent his father and wife. The place was then called

Ma ng, which some Colonel Welford connects with the Mahashaga of the Puranas.

Love and wine glutting cruelty mixed with religious fervour have they not and their orgies in n la is. The carava was always the carnival, and the Feast of Fools in the Middle Ages with its Roy Bassep and his rail-rog comparisons burlesquing the real days of the mystery in the cathedral. But what more else was B y charic enough?

Mr Mackenzie a Freemason in the passage he cites from Lassen says that the initiation of the Freemasons is very like the initiation in the Indian temple. One or two of these details can easily be gained by a non-initiate from Masonic tracts. Over the stand-master's head is a canopy marked with the equilateral triangle which is the special emblem of Shiva. It symbolises also the God worshipped by the Masons, and is called "Le Delta sacre" in France. The triangle is somewhat lamely repeated in the Masonic tower. Then when the frightened postulant with a cable tow Dugl's pasha round his neck is introduced to the connate he ends each in tate clutching his neck in a throttling manner to emphasise the absolute necessity of secrecy. The crowning ceremony of all the circling round the Copstone need not be



divided into two sections, the Right-handed Tantrik rites, the Dakshinas, and the Left-handed Tantrik rites, the Vāmācharis. This means practically Black and White magic. The early gods were ranged at different sides of the Zodiac, and the Tantrikas were the worship of the wicked gods, the worship of Śiva as Bhairava and Durgā as Kālī. At the beginning, all were no doubt wicked, and much like the gods of Dahomey. And perhaps the rudest excesses of the festivals were deemed logical in some rude days of polyandry. The Sakti sect represents only a small portion of Śiva's followers.

## CHAPTER IX

### ARCHITECTURE

Mr James Fergusson. The "Sangharāma of Kasyapa." Was it Elora? Points of contact. Kailāś. Importance of the head of Avalokiteshwara. Found on all Seven buildings ancient and modern. Buddhist symbol, the head of the Cobra. Serpent not worshipped in Buddhism now, union with Sivaism. Fergusson on the Lingam—Calls it a "Dagoba." Believes the Kailāś temples at Elora and the Mahabalipur Rathas, to have been intended for dormitories of Buddhist monks. Proposition contested. Strange discovery that Avalokiteshwara's head is very plentiful on both these old groups of rock detached temples.

VICTOR HUGO affirms that art throws more light on an early creed than literature. For literature unfortunately, can be much falsified by mistaken religious zeal. Can art help our present inquiry?

A puerile story in the sacred books of the natives of India sometimes means much, as we have seen. I commence with a legend from the Purāṇas.

One Andheke, a Daitya, that is, one of a non-Aryan race, conquered the Dikpalas in fight and obliged them to take refuge in the "Immoveable Mountain" (Mandara Achala), the lofty home of the Brahman gods. But the Dikpalas, assisted by their gods, returned in great force and put Andheke and his army to flight and the Daitya had to take refuge in a cave twelve Kos (twenty-four miles) deep. In these straits he sacrificed to Siva, who came to help him and after the victory the god remained with him in the cave under the title of Andhekeswara.

The legend was of course written to account for the Cave worship of the followers of Siva. They seemed to have used caves as early certainly as the date of the Rig Veda when Bala detained the cows there until struck with the bolt of Indra. A distinguished French Orientalist tells us that Bala was the father of the Asu as demons and the cave that he frequented was the mighty darkness of night and the cows the morning rays. This may be the case but the poet in his boldest flights has probably something concrete to go upon. Might he not have known of a real Bala in a real cave with real cows. At a place called Bolor the Chinese Pilgrim Hsuen Tsang saw it as who to escape the cold occupied the caverns around in company with their beasts.

We must now consider Siva from the point of view of Architecture.

And the subject is beset with difficulty. If we can produce evidence that the worship of large fragments of beasts took in a cave as a symbol of life and its giver has been as old as an open and long anterior to the Sex worship in Egypt and Assyria we strengthen our case that the religion of Bal, Bel, Baal, Belshazzar takes its origin in India but to establish this in at all a satisfactory manner will require a separate chapter for a celebrated authority on Indian architecture has got half India to believe that the cave temples of Siva are very modern in fact that they are mere copies of the cave temples of the Buddhists.

Mr James Fergusson came out to India as a merchant about the year 1826 and having amassed, fortunately for himself (and still more fortunately for the world) an Indian for one he went home and became an architect with a view to a profound study of the architecture of India which from the first seems to have interested him very much. He was gifted with a quick intelligence and great industry, and he

brought out many valuable works, revealing to the English public the wealth of temples and caves and Dravidian cupolas and Salukian shrines which in those days were crumbling away unheeded and mis-valued.

But Mr Fergusson as all who knew him can testify was very decided in his opinions and very master of his own mind. Witness the fact that he persuaded the Home Government to place him on a Committee with half a dozen military experts to settle what heavy guns and what casemates should be set up to make the south coast of England secure against hostile battleships although there is no evidence that Mr Fergusson had ever been in a casemate in his life.

I do not of course propose to write a treatise on Indian architecture. It will be enough for my special study if I examine four statements of Mr Fergusson, which contain the path of the matter.

1. He held that the Cave temple of Elora was a Buddhist Cave temple dating some time between 750 and 950 A.D.\*

2. He believed that the large lump of bedrock that figures in most of the caves and which the natives of India call a *lingam* was a Buddhist *Dagaba*. This word is written *Dhatagarbha* in the *Mañwā* so womb or enclosure of a portion of the human body.

3. He said that the Cave temples of the followers of Śiva came into existence after the Cave temples of the Buddhists.

4. He asserts that the five Rathas or detached rock-cut edifices of Mahabalipur were executed in the fifth or sixth century A.D.†

Early Buddhism had for its temples large numbers of funereal cairns spread over India each containing or said to contain the ashes of Buddha or other saintly

\* Fergusson, *Hist. Ind. Architecture*, p. 337.

† Fergusson, *Hist. Ind. Architecture*, p. 326.



human ashes. The worship, in a word, was the worship of Buddha by peregrination round a cairn.

Kamska changed all this. A theory was started that Buddha was not existent—that great Buddhas on obtaining the Buddha hood were absorbed into the divinity. The Cave temple was introduced and cairn worship discouraged.

In the year 400 A.D. a Buddhist pilgrim from China named Fa Hian visited the Dekhan. He describes a great 'Sangharāma' of a former Buddha, Kasyapa. Until Mr. Bigsso's day most Orientalists declared that this must be Elora. It was constructed out of a great mountain of rock, says the Chinese traveller.

He went to the prayer shape. It seems to point to a detached rock-cut temple like Kadās in Elora or the Ratna of Mahābhārāt. Fa Hian describes many cave temples, but never uses a Chinese name about them. The Chinese traveller did not see the temple. The country around was uninhabited and dangerous to the traveller. To lead the pilgrim was advised to fly. The law of Buddha was unknown.

Now the first question to ask is: Where is this great temple? If it was in the Dekhan at the date of Fa Hian it must be there still. A large rock-cut temple is one of the few things that cannot be conjured away. Was it Elora?

In 1825 Captain Seely, an Indian officer, published a work 'The Wonders of Elora' which gives a careful and very minute description of the rock excavations. Let us compare this and the Chinese account of Kasyapa's 'Sangharāma.'

To begin with, there is a statue of Kasyapa at Elora. He was one of the Seven Great Saints of the Brahmins (the Seven Rishis) but also one of the Seven Mānushi, or Mortal Buddhas. We can understand that the Chinese pilgrim, when hearing from outsiders a number of unfamiliar names—Brahman gods and saints,

warriors, giants, demons—would have fastened on that most familiar with a Buddhist. Fa Hian was told the temple had five stairways—the lowest is made with elephant shapes, and has five hundred stone lions.

On entering, says Captain Seely, various figures are represented, especially Bhavāntī, Lūgā, sitting on a lotus, and two elephants with their trunks entwined by her. On either side under a ledge of rock, which serves as a bridge for communication with the great temple, and the rocks over the entrance are two elephants in a mated state.\*

The second storey, says Fa Hian, "is made with lion shapes and has four hundred chambers. The third is made with horse shapes and has three hundred chambers."

On the eastern and southern sides of the great temple, says Seely, are two flights of stairs winding inwards half way up, thirty-six in number. These bring you to a portico.

On the top of this portico are the remains of a lion, and on the inside two figures of Sphinxes, but our author tells us that numbers of elephants, lions, and other animals abound, sculptured in part, but with much of their bodies buried away as if they were in the act of supporting the vast mass of rock above. Amongst these the ornaments consulted by Fa Hian might easily have found the horse.

Says Fa Hian, "The fourth is made with ox shapes and has two hundred chambers. The fifth is made with dove shapes and has one hundred chambers."

At this point Professor Beal, the ardent Chinese scholar, intervenes, and converts Fa Hian of misreading the word *Po lo yu*, which he renders *Pāṇvita*, a pigeon, whereas it should have been *Pāvati*, *Dugā*. Now above the portico already described there is a separate room built with a fine

\* Seely, "Elera," p. 101.

figure of Nandi, the bull of Siva, with the god and Durgā riding upon it, bulls being plentiful at Ilora. Turning to Captain Seeley's iron ispicce, a view of the Cave of Indra, we see that above the excavations was a porch or entablature with sculptured figures. This might be called an additional storey. Pārvaṭi's storey. Pārvaṭi means in Sanskrit as well as the goddess. Hiouen Tsiang, anst or Buddhist traveller describes a fine five storeyed Sanghārāṇa with large halls and Buddas cast in gold. This spot he calls Brahmaragiri (the mountain of Brahmara or Durgā). Professor Hearn suggests that these two mountains, Pārvaṭi mountain and Brahmaragiri mountain and the two temples are probably one and the same.

Neither of these Chinese travellers saw this temple, we must recollect, and each calls it a Sanghārāṇa. Not all the old travellers call Ilora a Hindu temple. Captain Seeley, who made the closest study of all causes a temple of Siva and Durgā and says that the lingam is everywhere.

At the great entrance of Kuldā are two enormous statues of Siva and along one on each side. The Holy of Holies says Captain Seeley is a bare cave with a lingam in the middle. Two mighty giants with clubs guard the sacrifice and a great statue of Nandi the bull also stands sentry by it.

Hearn the earnest German makes a strong point in favour of the antiquity of these temples. He says that the inscriptions are in Sanskrit, which points to a date when Sanskrit was a spoken language in India. A pious donor erecting a fine hospital at Manchester, would not record the fact in the language of the Ancient Britons. Sanskrit was no longer a spoken language about 300 B.C.

Professor Hearn mentions that the rock temple described by Hiouen Tsang was according to that





after J. J. J. J.

KALAS, SEEN FROM THE TOP

authority erected by King Sadvaha at the instance of Nāgārjuna\* who for the mighty outlay necessary for the purpose changed all the great stones to gold. It is possible that Nāgārjuna influenced the King and it is possible that this monk as Beal thinks was the chief agent in effecting the great Buddhist change of front. But he was mixed up in any way with Hara it must have been only in borrowing it up with a little Buddhist gloss. Remember that according to Fa Hien there were fifteen hundred cells for the monks in his temple according to Hsueh Tsiang one thousand. Hara according to See-y and Heeren has many dormitories but not so many as this. What an enormous rock temple it must have been that the Chinese describe. If it was not Hara where is it? Says Heeren. The completion of these surprising works must according to our calculations have required some hundreds of years.

Let the reader imagine to himself a chain of rocky mountains consisting principally of very hard granite and in a somewhat flat or rather horizontal form, with a distance of nearly five miles between the extreme points. In this range is found a series of grotto temples, some of two and even three storeys in height partly in juxtaposition with each other and partly separated by intervals within these turn are piled within a number of smaller temples, and the whole ornamented with innumerable figures. All that is great splendid and ornamental in architecture above ground is here seen also beneath the earth. Carved staircases, bridges, chapels, columns, portals, obelisks, crosses, statues.

See-y follows suit and says that although Kailās, being rock detached is one of the wonders of the world the Tin Ta. Three storeyed cave at Lora is

\* "Buddhist Records," II, 217

very finer as a cave and the Vishvakarma and a number of the other axes are very grand.

What must have been the skill and zeal of the workmen in this task is a matter for wonder. The firm of the axes and the great number of cuts of different sizes and shapes by the aid of an iron instrument is a thing to be wondered at.

As the work is so immense and expended upon Elora is so, that because of the vastness of the task the men have been at it a long time. At his death says H. in I. the Brahmins seized the axe and, and strong as a mile, day to day, the Brahmins cut. The same day suggests, for we know, that Elora was begun and finished in the time of Kanva. Says the Chinese traveler. After Kanva's death the Kasyapa again assumed the government, banished the priest hood and overtook the king.

As the temple is so, what also the Buddhists in making a matter to make it so, we might as an example, of the Brahman temple, a fact which is a great deal of the same, and in the world to speak of a great deal where every saint and hero of India finds his dwelling place.

Elora is the most celebrated of all India is there and Kanva with his four heads and Lakshmi, but the other says, seven figures as a man, attendant at the great marriage of Siva and Durga, and the statues and has many of the Brahmins and many of the Brahmins, with some of the Brahmins and Durga.

At Elora is one of the most famous caverns, a great driven into the hard rock one hundred and thirteen feet so

■ "Elora," 175.

† H. in, Buddhist Records, Vol. I, p. 175.

‡ *Ibid.*, Vol. I, p. 175.

§ H. in, Historical Reminiscences, Vol. II, p. 175.

Captain Seely assures us\* I make the rest of the passages sculptured caves. It is very dark very solemn quite bare of decoration. Here we have plainly the Sanctuary of the Siva-linga the most exact Mahadeva Siva worship. And on this stone Mahadeva a Buddha has been cut. He sits on the lotus throne of Padmapani. Does not this seem to have been intended to accentuate the fact that Aditya and Siva are one? The cave is named after Vivakarma which is a name for Siva as well as for a Brahman god.

I now propose to show the immense importance of the head without a jaw which the Hindu in Java assured Mr. Crawford always meant Siva. It thus deified headless images of Siva. It is evident that it pulverises Mr. Fergusson's theory that Eura-harte et al. are pure Buddhist excavations. Captain Seely gives us in his *Antiquities* a fine engraving of the facade of the cavern of Indra at Eura and there are two heads of Avakishwara plainly visible. In the Buddhist temple of Borobudur in Java we are assured by Crawford there are four hundred of these heads in one colonnade. Mr. Fergusson himself almost caps this for he gives us a drawing of a portion of the ceiling at Kertih which is quite plentifully furnished with Avakishwaras clearly. Mr. Fergusson attached little importance to the symbol for sometimes whether by accident or design he omits it even in his designs that he copies. Thus Rām Rāz and Mr. Fergusson both give the Yamāna of Sri Ranganatha of Rām Rāz is capped with an emblem of his van horse shoe pattern and a very prominent Avakishwara. Mr. Fergusson omits it in his copy. He omits too the two down looking heads that Captain Seely gives in the facade of the Indra cave at Eura. Rām Rāz was a Hindu gentleman in government employ.

\* Seely. "Eura," page 203



ment. He wrote an able work on Hindu architecture. As a Hindu was a grudge on all the Vedāgas and Upanishads of his copious illustrations.

Another discovery that came to me at this time was that the serpent symbolism dates in Hinduism from its great age of antiquity. In earlier Buddhism there was no serpent worship. This also is important. I will take it up completely later on.

That a huge domeshaped lump of bedrock like the Lingam of Kashi should be deemed a temple-casket. I doubt greatly by any native of India seems impossible. What acceptable for reasons has ever been discovered in any one of them. And if any folk were specially opposed to such an idea it will be the ministers of King Karaka who were doing their utmost to eliminate serpent worship from Hinduism altogether. I have been walking through the narrow lanes of the Hinduist temples in India from China and I can nowhere find any hint of relic worship outside a cave. The sage halls of cave temples are always used for preaching halls and the Dāgha when mentioned is nearly with them as with a Hinduist without the open. The Tāshā Han dewatung Anurādhā pura tank of the Sanghaśāna wāhāta containing a figure of Buddha in the night. But the stupa of an outside seems specially to attract his attention. Adorned with gold and silver and every precious substance. Dāgha worship was necessarily out in the open as the early Buddhist were forbidden the shelter of a house.

Mr. Arthur Forbes in a article in the Pall Mall Magazine a short time ago asserted us that there are over a thousand cave temples in India and almost all of them are crowded with lingams. Little Lingam temples are built in groups of sixteen thirty six etc. The Buddhist travellers speak of "tens of Deva temples."

Heeren believes that the evolution of Indian temples proceeded something after this fashion. First cave excavations and work chiefly inside; next, work outside as well, culminating in the attempt to detach the fane from the mountain as at Kādās in Elora, and the Rath of Mahābalipur. This suggested the art of building in the open.

Mr. Gwilt in his *Cyclopædia of Architecture* has much the same idea. Humanity had three stages of progress. First the hunter who had no protection from the elements except his cave; secondly the shepherd, who had invented the tent; and thirdly the agriculturist who had learned to build in the open.

Mr. Gwilt quotes Pliny as asserting that the Egyptians from time immemorial dwelt in caves. He holds that Egyptian architecture sprang from cave temples.

"Everything points to its origin, its simplicity not to say monotony, its solidity almost heaviness, form its principal characteristics. Then the want of profile and the paucity of members, the small projection of its mouldings, the absence of apertures, the enormous diameter of the columns employed, much resembling the pillars left in quarrying for supports, the pyramidal form of the doors, the omission of roofs and pediments, the ignorance of the arch, all enable us to recur to the type from which we have set out." He adds that "all the upper parts are constructed without reference to anything but stone work."

It seems to me that from these two writers we get a right idea of the rise of Indian architecture. Bala or Śiva at the date of the Rig Veda lived in his cave, like the modern Aghora. By-and-by he made it into a temple by judicious enlargement and decoration. Then he began to ornament and shape the mountain

outside. Finally, he detached it and formed the large pyramidal *Ratha* of Mahābālipur.

Has not early Indian architecture all the characteristics detailed by Mr Gwilt: simplicity, monotonous heaviness, want of profile, small projection of mouldings? From base to the very summit it is decorated with stone carvings of the pattern that we might call Chinese card-case ornamentation, a speciality learned probably in a cave temple, where from want of height the ornament was never very far from the observer's eye. And we all know that early Indian columns are usually enormous at top and slender below, a topsy-turvy feature also learned in a cave temple.

Rām Rāz shows that when the Hindus began to build temples out in the open, each temple consisted of two parts —

(1) Of a magnificent pyramidal structure which seemed on the surface to have no religious functions at all. It was called a "*Gopura*." Rām Rāz calls these *gopuras* "towers over the gateways of temples." He does not seem to know of any uses which we would call distinctly religious.

(2) A very much smaller and very much less pretentious building was erected for sacrifices, rites, etc., in old as well as modern times. This was called the "*Vimāna*."

Do the titles of these structures throw any light on their origin?

*Gopura*, the "*City of the Bull*." *Siva* is the great Bull, and his "*City*" would be the same as the "*Kailās*" of *Elora*. It would be the Paradise of his followers. The pyramid is one of his special symbols.

*Vimāna*. This word is applied to the moveable pavilion of drapery and boards and tinsel which bears a special god in the processions. The god of a *Vimāna* would plainly be much lower in rank and importance than the Supreme God of the *Gopura*.





Can we draw up the evolution of the *Capota*?

The *Aglia* dwelt in a natural cavern. But this by and by changed into a temple and when a rude observance was required to regulate agriculture by the stars, the outside would be roughly raised up by piling up stones and a rude pyramid would be the consequent form. Numbers of these pyramids are to be seen to-day in a field as in an ancient Egyptian pyramid was evolved from a natural cave in the same way.

But as time advanced and the *Capota* had become an important personage inside the temple, a better thought came to the mind of the architect. Instead of piling stones to make a rude pyramid, why not remove stones to make the stone masses from the top? Why not carve a mountain into a *Capota*?

But a second difficulty of which at first he understood is that the *Capota* is often found without any subordinate buildings near it, the ornamental and apparently useless part of the Temple alone is set up.

We must remember that in the old days in India the favourite form of religious expression was the pilgrimage. In the great epic the *Mahabharata*, the characters go to temples. As sage says: *Atithi*.

It is the greatest mystery of the Hindus that even now of *Bharata*. The house is made to the Hindus is more important than the temple to the gods. The *Tit* was used as a tank to increase in pilgrimages.

Now this passage explains the *Capota* as a detached pyramid, which viewed by Mr. Ferguson's theories is quite inexplicable. *Pigamagra* meant money and it came into the hands of one set of priests to produce an unexamined. Home of *Siva*. They excavated a pyramid of sand stone ornamented as much as the temple interiors and produced it practically in the open. Round this could be set a tank.

\* "Mahab. Vanapara," v. 4039

and the ordinary happenings of the pilgrimages and processions. A pilgrimage to such a bounding world expects a revel in the *kaasha* or the region of Maya met with a *saiva* and the *Homa* of *śiva*.

Thus with a *chapel* was exalted the *opura* and stone *Vimānas* were by and by added.

In the year 1822 a gentleman named Chambers went from Madras to examine some *ruins* at a great distance off *Chambers* he says. *Chambers* he observed. They were in the sea and as he approached a fine pyramid broke the sky and a *chapel* *pyramid* as a guide to mariners. By the *pyramid* were four other terraces all richly decorated and ornamented with sculptures but the pyramid was much higher than these. The place was called *Maabapour* the *Tamulan* or *Maabapour* its old *Sanskrit* name the second language having *ma* in it and using *v* for *b*. Now the word *Maabapour* is practically the same word as *deva* *best* *deva* *pyramid* the city of *śiva* the city of the *Bu*. And the stone temples were called *Rathas* which is a synonym of the word *Vimāna*. *Fa-h* describes the strange mode of drapery and word of a god at the festivals.

The city of *Maabapour* was an amazing sight. The waves were gradually eating it up. Mr. Chambers saw a fine temple half-demolished by the sea and other buildings that no traveler now can see. The natives told him that not long before the gutter of the metal on the spires of temples could be seen a long way from the shore. They told him also that this city was once the most famous city of the East that some strange cataclysm had visited it. He was also told that it had had from the most ancient days another name the Seven Pagodas which satisfied Mr. Chambers to come to the conclusion that the *Rathas* had once been

\* See Pl. 3. From a photograph given by Mr. Ferguson.







seven and that two of them had been demolished by the advancing tide.

Mahā-rāya is the famous Maharaja of Phoenicia. Whether it had anything to do with the Sheba or Tadmor or not of the Egyptians and Jews we have not space to inquire.

And now what is the date of this Gopura pyramid? Perhaps Mr. Hodgkinson is right when he tells us on fiducial treatment being too a p... on the other hand there are potent arguments of vast ages that make it terrible. With a... of but... how long would it take to change a range of... into a range of temples? Then how long would it take for a mighty city to rise up step by step and to powerfully influence the civilized world under the wing of the God of the Gopura? Then again how long would it take the sea to destroy a large city? And a more crucial question how long would it take for the soft lapping waves to reduce to sand and hide quite away two Rathas of solid rock?

I gave a drawing of the Rathas done on the spot by that excellent artist Daniel a hundred years ago. See Frontispiece. The taller pyramid from its position does not quite show how much taller it is than its neighbours.

I also gave by the same excellent artist a view of the hands rock detailed from, and from as seen from the top. Pl. II page 147. The two viewed together bring out some striking facts.

1. Each is a group of minor buildings dominated by a great pyramid.

2. These pyramids have practically the same name the City of Siva Mahā-rāya or Hands rock.

3. The minor buildings have the same name Vimānas at Pura Rathas at Mahābaupur synonyms for processions and carriages.

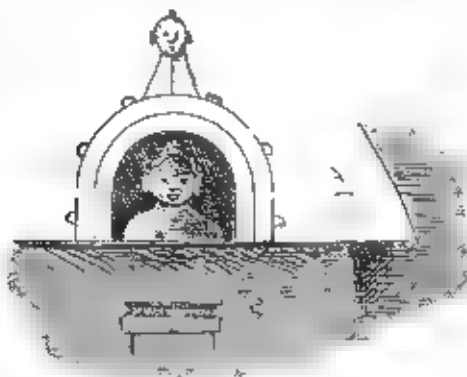
4. In both cases we have a mountain changed into a group of temples by the aid of a small chao.

5. The tall pyramid had steps cut out that it might be used as an observatory

6. It is plainly the parent first of solid pyramids built up of small stones and when the arch had been discovered, of doorway pyramids pierced with a small passage, like the huge traditional "Gopuras" of Southern India

But a more startling discovery is in reserve. It quite blows to the winds Mr Fergusson's theories.

Daniell's drawing of Kailāś is folio size, and from it I discovered a strange fact not to be detected in any of Mr Fergusson's drawings of the same place. The Kailāś piles are crowded with heads of Avalokiteshwara in little windows or archways. And if the photo of the Mahābaipur pyramid is viewed with a powerful magnifying glass, the same fact emerges there. I enlarge



one of these heads from Daniell's drawing. Above is a second head Ganga, pouring down the Ganges on Śiva

And on the point of history Mr Fergusson breaks down. Rām Rāz cites the great poem of the Rāmāyana

to show that Ayodhyā was adorned with arched gateways and was filled by buildings erected close to one another and palaces with gardens like the celestial mansions which the Siddhas obtain through the virtues of their austerity.\*

If the Siva Hindu Alliance did not last. By and by it changed from admiration to fierce war and Siva's persecution. Hagiographies from a Dragonage are not the only proof we have that Siva's name caused alarm to his tyrant persecutor. Van Hesteren thinks that Kara must have taken several centuries to complete and Mr. Fergusson seems to have chosen its construction three centuries when the heroes were of Siva Kumālla Bhāṭṭa A.D. 700 and Sankara Achārya, who were spreading Hindustan with Buddhist blood.

Fa Hsien, who visited the Dekhan about A.D. 400 found that the Buddhists had long been chased away from those regions. Let us suppose that they came back again A.D. 750. Fergusson's date and commenced the mighty works of Kara Kumālla Bhāṭṭa and Sankara Achārya would have soon made the operations impossible. Supposing on the other hand that they delayed the commencement until Mr. Fergusson's other date A.D. 150. How could the few sparse Hindus left in India find the money for such a gigantic enterprise. And why did they build a temple with all the distinctive features of the temples of their sanguinary persecutors. Sankara is one of the names of Siva. Achārya means Teacher.

A practical question. If the structures of Mahābalipur and Kara were intended for the dormitories of monks, traces of this would be found in them. Mr. Fergusson admits that this is not the case but he says that they are all unfinished, except the little Ratha at Mahābalipur. He makes a further comparison that

\* Ram Kaa. Architecture of the Hindus. p. 48.

this has also modern critics, but he says that in form it is a mere passage out of leaves and thoughts of an ancient language. May not this be a solution of the puzzle? The excavated structure in the open was suggested by the Indians by pillars and tents.

The decorative terms is the most weak part of Mr. Fergusson's work. The Han temple at Kashi had three hundred columns in the Sanghama-hall but he says that now we can find none. It is at Kashi there is a vast number of smaller gables, which were probably used as a sort of what seems now to be a sort of many columns, columns and pillars can be put up. Remember that the Sanghama was in the Indian. Remember also that there was a more mark temple that was situated at a great distance from Kashi in the present shape. We also find the Deogarh was a sort of a temple.

Some other things are to be seen in the shape of Kashi. It gives a very good impression of some buildings of the period. But the representation there



Mr. Fergusson calls it a round temple and part of a palace. Compare this with the small *Ratha* of Mahābalapur as drawn by Daniell. Can we really believe with Mr. Fergusson that a race which B.C. 270 could build this in the open would six hundred years after this waste half a century or so to produce with a small chisel an edifice like the Mahābalapur *Pansi*?

To sum up in ancient India there were three main religions.

1. The religion of Śiva which dates from the Covenan. Mr. Gwilt's first stage. The Aryans found this god flourishing in India as Ah—the Serpent, Bala, the Lingam, etc. The Zend Avesta also takes note of him as Sroshar who seduced some of the Iranians to heresies performed in his cave. That cave was supplied with a number of dark recesses for the impressive horrors of the Śivan mystery and vast halls for the karmas and ministrations. The temple being made apparently to suit the worship and the worship to suit the temple.

2. The pastoral period of Mr. Gwilt. The Aryan shepherds crossed the Hindu Kush and invaded India with their flocks and many gods. At the date of Megasthenes their priests lived in the open. In the early epics there are no temples.

3. The early Buddhists forbidden by the Twelve Observances to sleep more than one night in one place and forbidden the protection of a roof. What good would a vast pile like *Kara* be to them? The monks could not enter it. The same remark applies to the rock detached *Rathas* of Mahābalapur. Whatever their design it could not have been dormitories for folks who used no dormitories at all. Indeed, the great *topes* like the *Sanchi* seem to accentuate the fact that the worship for which they were designed was entirely open air worship—circumnambulation round a pathway between the great hemisphere of

earth and the richly carved stone railings. This purely open-air worship was carried on even when kings, converted to Siva-Buddhism had seized the S'iva rock temples.

Thus we find two distinct religions and two distinct architectural modes of giving effect to them.

(1) The worship of a man (deified) by perambulation round his reus in a cairn in the open.

(2) The worship of the Supreme God by an ancient and elaborate mystery which required large halls, dark grottoes, deep gloom, flashes of light and Lingams composed of large lamps of bed-rock. There are more than a thousand rock temples in India all plentifully furnished with Lingams. Can we believe with Mr Fergusson that these are all due to the Buddhists, who in his view originated the pattern.

## CHAPTER X

### THE ESSENES

Was Essenism due to Buddhist missionaries? Testimony of Asoka. The *maṇḍapaka* compared with the Sangharāṣa— "Apostles of the Bloodless Oblation"—Tertullian on the similarity between the rites of the Christians and the Mithraists. Testimony of Philo—Thirty thousand monks go from Alexandria to Euanweia in Ceylon and are hospitably received on the occasion of the consecration of the great temple there. B.C. 170.

We have now reached the critical chapters of the work. Its main contention is that it was through the Jewish sect of the Essenes that Buddhist influences reached Palestine, and were passed on to Christianity. We have therefore to consider

1. Was Essenism due to Buddhism?

(2) Did Christianity emerge from Essenism?

The first question will form the subject of this chapter, and the second will be treated afterwards. In my first edition of this work I attached great importance to the evidence of King Asoka. That monarch, as we have seen in Chapter V, has given to Buddhism a record which no other religion can boast of simply because in lieu of a reed and leaves of plantain trees or other ephemeral methods he has used a chisel and hard stone. By this means he has baffled the pious improver of sacred records, but the King's system was necessarily a little crude. On one pillar he tells us about his "double system of medical aid" on another of the "villages set apart for the



monks' on a third the accommodation of men and animals on others we read of the planting of trees and digging of wells, and then of monks exercising solitary austerities.<sup>4</sup>

Thus when I read the inscription of the Girnar Rock in praise of the king's statement that he had sent into the dominions of King Antiochus his "medicaments" and his "donative system of medical aid" I thought that the king's statement about his medicaments was important as proving an early contact between India and Egypt, but I did not see how far reaching and overwhelming that evidence was.

A more and more careful study of the king's inscriptions has passed to me that the Sangharāmas, the establishments that he set up, ports, roads and villages were all of a pattern and all separate. They were for utility as well as for religious purposes. The problem before the king was to send abroad his laws, his religion, his commerce, his officials wherever he could and especially to reform and govern the vast jungles of his dominions. There had potent sentries, the tiger and the fever. The Indian empire in how these were defeated. Thus roads were made for medicines, grain for food and trees for shade would be required everywhere. For each Sangharāma was a rude sanatorium, hospital, college, monastery, library, buying goods as well as a collection of little leafy papers where the ascetic could dream his dreams of God.

As given the Girnar rock inscription an importance that it is impossible to estimate. If Asoka spread through the dominions of Antiochus his "root drugs and herbs" and his "medicaments for men and animals," the remainder of the Sangharāmas, the religion and the fasting monks must have been present likewise, a pregnant fact.

Let us read the passage carefully: "And moreover within the dominions of Antiochus the Greek king

of which the generals of Antiochus are the rulers everywhere the double system of medical aid of the Beloved of the Angels Asoka is established both medical aid for men and medical aid for animals.\*

Indeed these incisions are completely confirmed by a second passage on the Lion's Rock

And the Greek king besides, by whom the four Greek kings (Sapta Yona rāsh) Ptolemaios and Gengakenos and Megas have been induced to permit both here and in foreign countries everywhere the people know the doctrine of the religion of Devanar, va the friend of the Angria wherever it reacheth.†

The king's name is never actually mentioned on the inscriptions. He is called the Friend of the Angels or Devas. According to Polybius Antiochus the Great led his army into India and renewed his alliance with Satrapasenes, king of that country. As the Asoka edicts were inscribed on rocks some six years after Antiochus came to the throne Prinsep and Waddell believe that this was King Asoka. Meanwhile the building of Alexandria had given a powerful impetus to the intercourse with India by sea. Alexander had designed it to be the capital of his vast empire and the bridge between India and the West. This project was only carried out after his death by his lieutenant, the first Ptolemy. Under his wise government and that of his successors, Alexandria soon became the first commercial city in the world. Of more importance was his sage tolerance of creeds, whether Egyptian, Grecian or Jewish. In the year 304 B.C. Ptolemy Evergetes was on the throne. He conquered Abyssinia and the greater part of Asia, including Syria, Phoenicia, Babylonia, Persia, Media

\* Translation by Prinsep. *Journ. Beng. As. Soc.* Vol. VII p. 159.

† *Ibid.*, p. 161.

His conquests extended to Bactra and he had a large fleet on the Red Sea. This placed him in contact with India from two different directions. He married the daughter of the Magas of the inscriptions the king of Cyrene.

We have now to consider whether there is any evidence corroborating the testimony of Asoka. Jumping over some two hundred years we reach 100 to 125 B.C. to 45 A.D. Josephus born 7 A.D. and Pliny 23 to 70 A.D. These witnesses describe an India in part or perhaps like the Sanghārāma namely the same one, and we get from them a knowledge of two remarkable sects of the Jews the Essenes and the Theraputs.

When did these sects arise? On that point evidence is scanty. Eusebius is told that they were first mentioned here by St. Mark but Philo, Josephus and Pliny. They know nothing very definite disprove this. Philo declares that their laws which differ radically from the Jewish laws date from Moses.

But law giver traced into fellowship, great numbers of people whom he calls Essenes. \* He repeats this statement in the same work. He says elsewhere that they possess commentaries of ancient men who were founders of the school. This throws the Theraputs back a long way. Josephus also gives to the Essenes Moses as a law giver and states that anyone who blasphemed him was to be punished with death. He says too that the Essenes are named as the Pharisees and Sadducees †. And Pliny the elder who witnessed the Essene gatherings on the shores of the Dead Sea there ~~ent~~ a haunt affirms that they had existed there through thousands of ages.

It is to be observed too that these Theraputs were spread widely about especially in Egypt to which as we have seen Asoka sent his Sangharāmas. Says

\* Fragment of Apology for the Jews.

† "Antiquities," Book XVIII, C.1

Philo There are many parts of the world in which these folks are found for both Greece and the Barbarian lands must needs have their share in what is good and perfect. They are however in greatest abundance in Egypt in every one of the so-called departments, and especially round about Alexandria. The principal persons draw up their colony from all quarters as to a fulcrum and Therapeutics unto a well-regulated spot which lies on Lake Mareotis on a somewhat low but very well situated both with regard to security and to mildness of the air. \* In fact Egypt was red with monks for many centuries after Christ as well as before and it was difficult to distinguish the sect of Christians from the worshippers of Serapis, whom we shall by and by show to have been Siva a little disguised. From Rufinus and St. Jerome three centuries after Christ's death we get pictures of them.

The theatre of the Eremites was chiefly the valley of the Nile. The huge deserts on each side of the river were peopled with Eremites and monasteries; that of Oxyrhynchus harboured ten thousand monks and two thousand nuns. Another near Nechesa forty miles from Alexandria had five thousand monks. To get the dates of the rise of these is now impossible.

Philo as we have seen announced that in his day the forty-two districts of Egypt were full of them.

But a question arises. Were the Essenes and the Therapeutics the same or closely like each other? Some Christian apologists deny this, and they cite Josephus to show that the Essenes dwelt in cities and employed themselves solely to the labour of agriculture.†

I think a description of a Buddhist monastery may throw a light on these and similar contradictions.

\* Vita Contemp.

† "Antiq.," XVIII., 1, par. 5.

A modern Buddhist monastery consists of a quadrangle with a line of separate huts along each side just like the huts rightly built of Phlo. Each hut is tenanted by a monk and has two servant pupus. Each hut has guest chambers for two or more guests. The huts in Asoka's time, and also in modern times when the community migrates to the jungle for the Vārsha or Lent, were alleys, pensils and have simply a covering of boughs and leaves, and perhaps mud walls that as in the days of Job leaves can dig into. In the centre of the quadrangle is the sanctuary, a larger building whither the monks resort for worship. Natural worship was a prominent feature with Asoka's monks and with the Therapeutics and Christians.

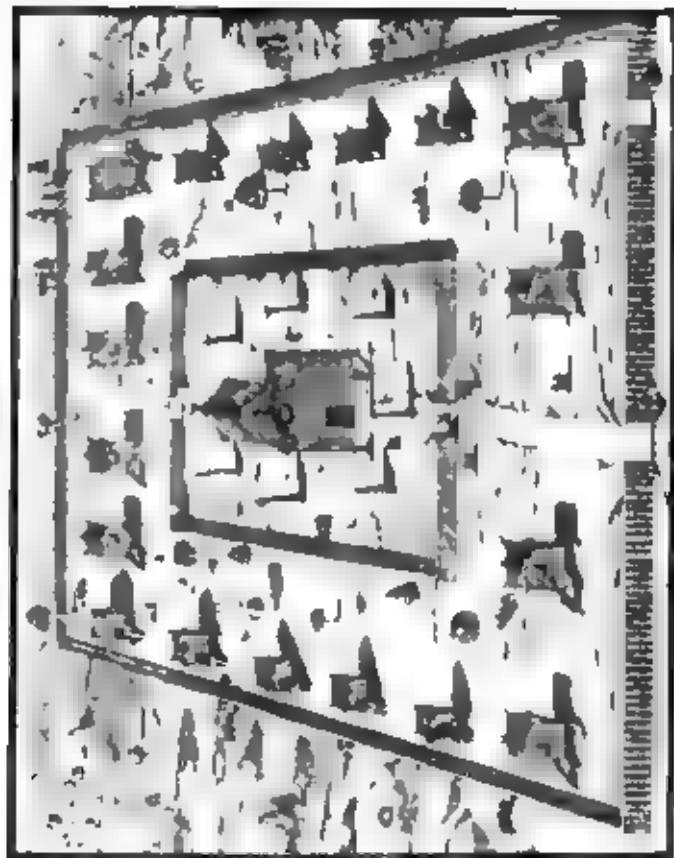
A Buddhist Sangha āma consists of

1. Contemplative ascetics trying to develop visions and what St Paul calls 'spiritual gifts'. Josephus tells us that the Essenes had knowledge of divine things. Philo calls the Therapeutics Citizens of Heaven, and says they seek a divine illumination, an alliance with the upper world.

2. Their pupus servants, who in secular or spiritual education attend to their material wants, like Josephus with Banus.

3. Inferior monks who have small vocation for the spiritual life. These till the ground in countries like Tibet and work the convent farms.

4. Brothers who have found that they have no vocation at all. These may return to civil life and marry and trade. But the Essenes in cities were bound by oaths that make one shudder, as Josephus puts it, never to betray the brethren, and to such of their persuasion as are 'one from any other place whatever they have is thrown open as freely as if it were their own, and they go to visit those they have never seen before as if they were most intimate. This reminds us of the disciples of Christ and explains





the 2 others they were called upon to pronounce "if any receive you not."

4. The acts of dreaming in solitude and prophesying were both used in the same manner. But the prophet when he had obtained the message was to tell it to a certain missionary. In a work recently received from the Library of the Apostles, the following passage is recorded: "The prophets and missionaries were obliged to remain together in the same place. The Passover was observed in the same manner. The missionaries were to keep one night in the same place and had no house. These wandering ones were always with their work situated at such a place that at a certain time they saw their home in the distance. And at such a time as was convenient for them to return to their home." and as often as they were in the open air they were to pray.

It is evident that the missionaries of the Essenes were very different from the missionaries of the Christians. They were prompt to go wherever they were needed. They were prompt to go wherever they were needed. They were prompt to go wherever they were needed.

The analogies between the Essenes and Therapists are close enough. Both were devoted to the study of the word. Both explained the sacred scriptures allegorically. Both lived in communities and had common meals. Both were devoted to the study of the word. Both were devoted to the study of the word. Both were devoted to the study of the word.

In point of fact, Buddha's missionaries were preaching in Persia long before the days of King Artabanus. The Manichaeans, the Neo-Pythagoreans, the Hermits,



were similar secret societies grouped together as the "Apostles of the Hoodless Astar."

There are two Zoroasters. One of these Zoroasters lived 6000 years *b.c.* according to Darmesteter, and the other about 500 years *b.c.*

The earlier Zoroaster swathed Persia in a network of sinister rites and regulations. A culprit who threw away a dead dog was to receive a thousand blows with the horse goad and one thousand with the *Crashah chahana*. A culprit who slew a dog with a prickly bark and a woolly muzzle was to receive a similar punishment\*. This Zoroaster was particularly abhorred the number of gnats and lizards that the devout were enjoined to kill†. This Zoroaster proclaimed a god who loved to see on his altar a

hundred horses, a thousand cows, ten thousand small cattle, and so on‡. But the second Zoroaster proclaimed a hoodless star, and sought to tear the network of the first Zoroaster to shreds. What was the meaning of this? Simply that the Buddhist Wanderers, led by this time invaded Persia, and had fastened their doctrines upon the chief local prophet. This was their habit. A study of this second religion, the religion of Mithras, will help us to some of the secrets of Buddhist propaganda.

Mr. Felix Oswald cites Wassiliew as announcing that the Buddhist missionaries had reached Western Persia in 450. This date would of course depend on the date of Buddha's life and Buddha's death. The latter is now definitely fixed by Buhler's translation of Asoka Rupnath's rock inscription *b.c.* 470. Wassiliew citing Datanatha announces that Madrantia, a convert of Ananda Buddha's leading disciple, reached Uchchra in Kashmir. From Kashmir Budd-

\* "Zendavesta," Fargard, XXX.

† *Ibid.*, XIV.

‡ "Khordak Avesta," XII.

him passed promptly to Kandahar and Kabul (p. 40). Thence I penetrated quickly to Bactria and soon invaded all the country embraced by the word Tokistan where it flourished until disturbed by Mahomet.

Terulian has two passages which describe the religion of Mithras.

He says that the devil to pervert the truth by the mystic rites of his gods was even with the essential portions of the sacraments. And He too baptisssome. That is his own be sever and a h fu fu wers. He promises the putting away of sin by a laver of his own and if my men's val serves me Mithras there in the kingdom of Satin sets his mark on the foreheads of his soldiers celebrates a so the oblation of bread and introduces an image of the resurrection and before a sword wreathes a crown.\*

Here is another passage.—

Some soldier of Mithras who at his initiation in the gloomy cavern of the camp it may well be said of darkness when at the sword's point a sword is presented to him as though in memory of man's bondage and thereupon a crown is put upon his head and admonished to resist and cast it off and if he likes transfer it to his shoulders saying that Mithras is his crown. He even has his virgin and his ascetics continents. Let us take note of the devices of the devil who is wont to ape some of God's things.†

From this it is plain that the worshippers of Mithras had the simple rites of Buddhism and Christianity, baptism and the bloodless altar, also an early Freemasonry which some detect veiled in the Indian rite of Buddha. Thus the incident of the sword and crown in the Mithraic initiation is plainly based on the menacing sword of Mara in the Lanka Vistara.

\* *Præf.* V., Hoer, Chap. XI.

† "De Corona," XV.

and the crown that he offered Buddha. In modern Massachussetts legend that Hiram Abiff the architect of Solomon's temple made three efforts to escape from three assassins. These are poverty, old Age, Disease and Death. He sought to evade the first at the east of the temple in the same way that Buddha tried to escape by the east gate. The second and third nights Hiram and Buddha were at the same points in the company. Then Hiram escaped the Jews by fleeing the city. He was in an Hiram was a Jew. The disciples of Matthias had in the remedy of the infection never forgotten that cold hunger thirst air water etc. experienced by no means entered into it in the experience of Hiram's Wanderers. A modern mass goes through the comedy of giving pills gold and silver and having as the end and fee a form that once had a meaning. Matthias was born in a cave and at Easter there was the ceremony called by Tertullian the unguent of the seeds of life. The words were: "Fertur in hoc usque posuit ex ligno et stone magis on a tree in a cave and we were going to this in a meaning. The dead wood was then placed in a tomb and after a time withdrawn from it. Then lights were lit and poems of meaning were read out and the priest concluded the exercises. "You shall have salvation from your sorrows." Dupuis naturally compares all this to the eight paschal and eucharistic rites in Jerusalem the week previous to the feast. He used to say: here is the beginning of the marvelous life in the world of men who are fighting and hating each other on the stage of unchristianity. Buddha's great battle with Mara and the demons of hell is a wonder and lightning and firmament powered by a bright illumination, and by the angels who greeted his victory. This sudden illumination which is the chief aim of

\* De Errore," XXIII.

Freemasonry of Mithraism and of Christianity has oddly enough been thrown overboard by the English Church.

That Mithraism was at once Freemasonry and Buddhism, proved by its great spread. Judaism and the other old religions were for a chosen people. At the epoch of Christ Mithraism had already honey-combed the Roman paganism. Experts have discovered its records in Antoura Coo and other British caves.

A similar Freemasonry was Pythagoreanism in Greece. Thebrouke the prince of Thrace also saw at once that its prophesy was purely Buddhist. Its rites were identical with those of the Mithraists and Essenes. Alexandria was built by the great invader of India to bridge the East and the West. And an exceptional occasion of needs was the result.

On the subject of the Faenes Pico wrote a most interesting letter to a man named Hephestion, of which the full wing is a portion.

I am sorry to find you saying that you are not likely to visit Alexandria again. Thus you see wicked city an present but few attractions I grant to a lover of privacy's quiet. But I cannot commend the extreme to which I see so many hastening. A passion for asceticism is becoming daily more prevalent among the devout and the thoughtful while few or gentle. Yet surely the attempt to combine contemplation and action should not be so soon abandoned. A man ought at least to have gained some competency for the discharge of the social duties before he abandons them for the divine. First the less, then the greater.

I have tried the life of the recluse. Soitude brings no escape from spiritual danger. If it does some avenues of temptation there are few in whose case it does not open more. Yet the Therapeutæ

sect similar to the Essenes with whom you are acquainted number many among them whose lives are truly exemplary. Their cells are scattered about the region bordering on the farther shore of the Lake Maronitis. The members of either sex live a single and ascetic life spending their time in fasting and contemplation in prayer or reading. They believe themselves favoured with divine illumination in an inner light. They assemble on the Sabbath for worship and listen to mystical discourses on the Mysteries. We were there they say has been handed down here among themselves. They also celebrate solemn dances and processions of a mystic significance by moulding on the image of the great mother. Sometimes on an occasion of jubilee traversing the margin of the lake on our side will be lit with a fiery chain of illuminations and garlands hung with lights row to and fro with strains of music sounding like the broad water. Then the Therapeutae are all hidden in their little hermitages and these sights and sounds of the world they have abandoned make them withdraw into themselves and pray.

"This principle at least is true. The soul which is occupied with things above and is initiated into the mysteries of the Lord cannot but account the body evil and even hostile. The soul of man is divine and his highest wisdom is to become as much as possible a stranger in the body with its embarrassing appetites. God has breathed into man from heaven a portion of His own divinity. That which is divine is indivisible. It may be extended but it is incapable of separation. Consider how vast is the range of our thought over the past and the future the heavens and the earth. This alliance with an upper world of which we are conscious would be impossible were not the soul of man an indivisible portion of that divine and blessed spirit. Contemplation of the

divine essence is the noblest exercise of man. It is the only means of attaining to the highest truth and virtue, and therein to behold God is the consummation of our happiness here."

Here we have the higher Buddhism which seeks to reach the plane of spirit, an alliance with the upper world by the aid of solitary reverie. That Philo knew where this religion had come from is, I think, proved by another passage.

Among the Persians there is the order of Magi who deeply investigate the works of nature for the discovery of truth, and in leisure's quiet are initiated into, and expound in clearest significance, the divine virtues.

"In India too, there is the sect of the Gymnosophists who in addition to speculative philosophy diligently cultivate the ethical also, and have made their life an absolute ensample of virtue."

Palestine, moreover, and Syria are not without their harvest of virtuous excellence, which region is inhabited by no small portion of the very populous nation of the Jews. There are counted amongst them certain ones, by name Essenes, in number about four thousand, who derive their name, in my opinion, by an inaccurate trace from the term in the Greek language for holiness, *Essen* or *Essaios*, *Hosios*, *Holy*, inasmuch as they have shown themselves pre-eminent by devotion to the service of God, not in the sacrifice of living animals, but rather in the determination to make their own minds fit for a holy offering."

Plainly here the Essenes are pronounced of the same faith as the Gymnosophists of India, who abstain from the bloody sacrifice, that is the Buddhists.

I think I have now proved that Essenism was due to a Buddhism influence. Few deny this now, and

"Philo, "Every virtuous man is free."

fewer would support that energetic but rather wild apologist Dr. Lightfoot in his assertion that 'there is no trace in either heathen or Christian writers what points to the presence of a Buddhist within the limits of the Roman Empire so long after the Essenes ceased to exist'.

But supposing this to be true, we have at any rate an historical statement that Indian Buddhist monks went back to India (they did not come from it). In the *Mahāvamsa*, an ancient Buddhist history of Ceylon, it is announced that on one occasion 'the conversion of the famous Buddhist king at Ratanak' (200 to 250 A.D.) Buddhist monks came from a place including '300 miles to the south of Alexandria the capital of the Yona country' (Alexandria the capital of Greece).\*

Dr. Lightfoot, the champion controversialist of his day, picks up at this and maintains that the Yona country is Bactria alone and that the Alexandria here mentioned is a small town fifteen miles from Caubul. The first assertion disappears in the presence of Asiatic archaeological evidence. The dominions of Ptolemaios must certainly have included Egypt and not have in Afghanistan and possibly be called 'The capital of the Greek dominions'.

The second suggestion of this distinguished controversialist brings with it developments that its author could never have anticipated for the Cingalese historian assumes that the visited monks arrived at Ratanak and were properly fed.

Let us suppose for a moment that Dr. Lightfoot's first dictum is correct and that Indian monks were at Alexandria in Afghanistan. This Alexandria must have been a small village. It is not now discoverable on any map. Imagine Indian monks, living by daily begging in such a thirly place. It took the English

\* *Mahāvamsa*, Farnous's translation, p. 71.

government three and a half months to prepare supplies for the Tirah campaign. Imagine 30,000 monks marching from Caubul to Peshawur. Did they lay in a vast store of food with camels, mules, etc. for carriage? If so had they armed men with them to protect this food from the starving robbers of the passes? And how did they traverse the fifteen or sixteen hundred miles that separate Peshawur from Adam's bridge? How were they fed in the numerous dense jungles and wastes that crossed their path? Also, could 30,000 Buddhists march safely across the kingdoms in India that had never been converted to Buddhism, and who viewed the followers of Buddha as graceless heretics, and burnt them on red hot iron beds?



## CHAPTER XI

### THE ESSENE JESUS

Was Jesus an Essene?—Nazarites or Nazarenes—Baptised by the Nazarite John. A Secret Society—"Inquire who is worthy!"—Essene Bread Oblation. Miracle of the Loaves—Probably an Essene Passover gathering—The Index Nazareus—The earliest gathering of Christians at Rome—Essene water drinkers and vegetarians—The Gospel according to the Hebrews—Gospel of the Infancy.

#### Was Jesus an Essene?

Historical questions are sometimes made more clear by being treated broadly. Let us first deal with this from the impersonal side leaving out altogether the alleged words and deeds of Christ, Paul, etc. Fifty years before Christ's birth there was a sect dwelling in the stony waste where John prepared a people for the Lord. Fifty years after Christ's death there was a sect in the same part of Palestine. The sect that existed fifty years before Christ was called Essenes or Nazarites, or Nazarenes. The sect that existed fifty years after Christ's death were called Nazarenes or Nazarites, Therapeuts, Gnostics, Continentes, and according to Epiphanius "Essenes or Jessens." They were not called Christians in the first century at all.

Each had two prominent rites—baptism, and what Tertullian calls the "oblation of bread." Each had for officers, deacons, presbyters, ephemerents. Each sect had monks, nuns, celibacy, community of goods.

Each interpreted the Old Testament in a mystical way—so mystical in fact that it enabled each to discover that the bloody sacrifice of Mosaicism was forbidden—not enjoin. The most minute likenesses have been pointed out between these two sects by all Catholic writers from Erasmus and Origen to the poet Racine who translated such a contemporary *Luc* for the benefit of pious court ladies. Was there any connection between these two sects? It is difficult to conceive that there can be two answers to such a question.

And if it can be proved—as Bishop Lightfoot affirms—that Christ was an anti-Essene who announced that His mission was to preserve intact every jot and tittle of Mosaicism as interpreted by the recognized interpreters, this would simply show that He had nothing to do with the movement to which His name has been given.

The first prominent fact of His life is His baptism by John. If John was an Essene, the full meaning of this may be learnt from Josephus:

"To one that aims at entering their sect admission is not immediate—but he remains a whole year outside it and is subjected to their tale of life being invested with an axe, the girdle aforesaid, and a white garment. Provided that over this space of time he has given proof of his perseverance, he approaches nearer to his course of life and partakes of the living water of cleansing—but he is not admitted to their community of life. Following the period of his strength of control his moral conduct is tested for two years more—and when he has made clear his worthiness, he is then admitted to be one of their number. But before he touches the common meal, he pledges to them in oaths to make one shudder, first that he will reverence the Divine Being—and secondly, that he will abide in justice unto men, and will injure no one, either of his

own accord or by command but will always detest the iniquitous and strive on the side of the righteous, that he will ever show himself to all and most of all to those who are in power for to no one comes true without good and that if he becomes a ruler himself he will never carry violence into his authority or outstretches joined under him by dress or any superior adornment that he will always be true and easyward to convert those at times. That he will keep his hands from speculation and his soul pure from worldly gain that he will not hear anyone anything from the bishop or of this order nor babble to others any of their secrets even though in the presence of one and at the hazard of his life. In addition to a that they take care not to communicate the doctrines to any one in any other way than as imparted to themselves to abstain from robbery and to keep close with equal care the books of the saints and the names of the angels. Such are the usals by which they receive those that join them.\*

As a pendant to this I will give the early Christian institution from the Cyprianic Homilies.

If any one having been tested is found worthy then they hand over to him a cording to the institution of Moses by which he delivered his books to the seventy who succeeded to his chair."

These books are only to be delivered to one who is good and religious and who wishes to teach and who is circumcised and faithful."

"Wherefore let him be proved not less than six years and then according to the institution of Moses he the initiate shall bring in a river or of plate which a living water where the regeneration of the living takes place. The quince then adds to witness heaven earth water and air that he will keep secret the teachings of these holy books and guard them from

\* Josephus, De B. J., II, 8, 2, 13.

fading into profane hands under the penalty of becoming a cursed, cursed and lying and being punished with everlasting punishment.

And thus let them partake of bread and salt with him who commits them unto him.

Now it is believed by Dr. Ligat that the chief object of Christ's mission was to establish for ever the Messiahism of the Jewish altar and combat the man teaching the Messiahism as was a man who promotes the false principle of the magistry of matter. Why did Him to a Messiah? He was a Jew. Whether or not a Jew brought to Israel a Israel there can be no discussion about the Baptist. He was a harasite, a Jew, a Jew from his mother's womb, who had induced a whole people to come out to the desert and adopt the Essene rites and their community of goods. And we see from a comparison of the Essene and early Christian teachings what such baptism carried with it. It implied preliminary instruction and views of baptism, a baptism to the baptism.

It is plain too that the Essene Jew knows at first nothing of any antagonism to His teacher.

The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth to it. Luke xv. 6.

This shows that far from believing that He had come to preserve the Messiahism of the Jewish altar. He considered that John and the Essenes had power to abrogate it.

Listen, too, to Christ's instructions to His twelve disciples.

As ye go, preach, saying the kingdom of heaven is at hand."

This is the simple gospel of John.

Provide neither gold nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes."



There is another question. On the hypothesis that Christ was an orthodox Jew why should He, plainly knowing before-hand what mistakes and bloodshed it would cause, make His disciples mimic the Essenes in externals? The Essenes had two main rites baptism and the bloodless oblation. Christ adopted them. The Essenes had a new name on conversion.

"Thou shalt be called Cephas, which is, by interpretation a stone" (John i. 42)

The Essenes had community of goods -

"And all that believed were together and had all things common" (Acts ii. 44)

"If thou wilt be perfect go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven and come and follow me" (Matt. xix. 21)

A rigid continence was exacted -

"All men cannot receive this saying, save they to whom it is given. There be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it" (Matt. xix. 11, 12)

"And I looked, and, lo! a Lamb stood on Mount Zion, and with Him an hundred and forty-four thousand having His Father's name written on their foreheads. These are they which were not defiled with women for they are virgins (Rev. xiv. 1, 4)

Divines tell us that this first passage is to have only a "spiritual" interpretation. It forbids not marriage, but excess. We might listen to this if we had not historical cognisance of a sect in Palestine at this date which enforced celibacy in its monasteries. The second passage shows that the disciples understand Him literally

The bloody sacrifice forbidden -

"I will have mercy and not sacrifice" (Matt. ix. 13)

Unless ye cease from sacrificing, the wrath shall not cease from you."<sup>6</sup>

To love his neighbour as himself is more than whole burnt offerings and sacrifices. Mark viii 33.

Bishop Lightfoot, as I have mentioned elsewhere, that Jesus was an orthodox Jew whose mission was to perpetuate every jot and tittle of Mosaic Law and that Christianity grew from the teachings of the Law came from the apostles.<sup>7</sup> It might be thought that this was a quaint undertaking for the Master of the new moral and social systems to come to this insignificant planet in bodily form to perpetuate institutions that for over thirty years was to end for ever, even if we could forget that human suffering, cruel caste prejudice, slavery and border wars were amongst these institutions. But this is the historical fact. It appears to me that we must estimate the Christ of the Gospels almost entirely. For casual offences against the Mosaic Law the religious authorities thrice times sought the life of Jesus to execute him, or let him die by the hands of others. These offences were sacrilege, breaking with craft and spreading against Mosaic institutions. According to the Gospels, He never went to Jerusalem during His ministry, just the end of it, although the three visits for the yearly festivals were rigidly exacted.

And the miracle of the loaves was apparently performed during a passover festival in rather a passover that involved all the interests of the dominant party (John vi. 1-73).

Bishop Lightfoot makes much of the fact that Jesus thus makes His last gift in the Feast of Tabernacles. But did He go as an orthodox wor-

\* Cited from "Gospel of the Hebrews" by Epiphanius, *How XXX* 5.

† "Comment on Galatians," pp. 286, 287.

shipper to present his offerings for the bloody sacrifice ? On the contrary on this very occasion He was accused of Sabbath breaking and demoniac possession and the rulers of the people sent officers to arrest Him.

I must say a few words here about the Codex Nazareus, the Bible of the disciples of John the Baptist. It is sometimes called the Book of Adam, and it contains views about the Logos analogous to those of Plato and is the great French authority Auolf Franck thinks, earlier by centuries than Christianity. John's disciples are called Nazarines in the book and it bristles with Essene sayings many of which were afterwards placed in Christ's lips in His Sermon on the Mount.

'Blessed are the peaceful.'

'Blessed are the just, the peacemakers, and the believers

'Blessed are the peacemakers who abstain from evil.'

'Desire not gold nor silver nor the riches of the world, for the world will perish and all its riches

'Feed the hungry give drink to the thirsty clothe the naked, for he who gives will receive abundantly.'

'Put on your stoics and white garments O Peacemakers symbols of the Water of Life Put on your heads white crowns like the crowns of glory of heaven's angels. Take up arms not of steel but of more worthy metal the weapons of truth and justice the weapons of the Nazarine.'

One point is its strong hostility to the Mosaicism of the bloody altar.

'Then shall appear that ignoble nation which will kill fat offerings and make God's sanctuary swim in blood. It will commit wicked acts and call itself the People of the House of Israel. It will circumcise with a bloody sword, and smear its face and lips with gore. Its sons will burn with infamous lusts, per-



verting the faith. A generation of slaves and adulterers, instead of honouring the Most High, they will discard Moses the Prophet of the Holy Ghost who gave them the law and dishonour Abraham, that other Prophet of God."

This shows that the breach between the Nazarenes and dominant Mosaism was no half-quarrel. Philo Josepaus, Christ and the author of the "Clementine Homilies," all hold that the bloody sacrifice did not come from God.

"Say not that to the Most High alone is known the mysteries. He has revealed them to you.

"When thou eatest drikest or sleepest or retest, in all things strive to exalt the Name of the great King of Light and hasten to the Jordan to receive His baptism."

"Give bread and water, and a home to him who is tormented by the tyranny of persecution."

When thou makest a gift O chosen one seek no witness thereof to mar thy beauty

"The mercy goodness and majesty of the King of Light cannot be fathomed."

None can know these things save the life that is within thee and the spirits and messengers that gird thee around."

"Thy creatures they know not even thy name."

The Kings of Light ask one another, What is the name of the Great Light?

"They answer He has no name!"

"No poor sculptor of earth has fashioned his throne.

"The palace of the King was not built up by earthly masons

Immoveable he dwells in a city of Adamant, a city without discord or broils

"In that city are no butchers, or gullets surcharged with animal food

"It knows not the wine of wantonness, nor the songs or riot

No corpses are to be seen in its streets nor war nor warriors

The tears of weeping women disturb it not

Revealer who makest known the inmost secrets,  
have mercy upon us."

These are the simpler rites of the Nazarenes —

Assemble the faithful — Read to them the Scriptures — Pray to the Lord for His mercy, that His splendour may glorify him and His light shine after

The fact that the disciples of the Baptist are called the Nazarenes in the Gospels Nazarenes is important. The Christians according to the Acts were called Nazarenes and the section of Christ's flock which kept close to the traditions of the Apostles was called the Nazarenes for at least three hundred years. Pilate on the cross wrote up *Iesus Nazarenus*. Jesus the Nazarene. This in our Gospels is translated

Jesus of Nazareth — a place invented some think for the purpose. The *Encyclopædia Britannica* announces that there is no mention of this Nazareth outside the New Testament and Jerôme and Eusebius seek to identify it with an insignificant village near the modern Nasira.

The Gospels announce that Christ was born in Bethlehem but that he lived for some time in Nazareth but a Roman Philologist giving the name and to me of a condemned man with scarcely allusion to such small facts in his biography — the prophecy — He shall be called the Nazarene — wherever it comes from has been terribly twisted. Jews, old and modern, early Christians, Mussulmans, all the East have used this title and it is still used. Nazarene and Nazarine are the same word. We are they says Tertullian — of whom it is written Her Nazarenes shall be wiser than know

And Iatnan thus bitterly sums up the charge of the Pauline party which converted an intuitive into a sacerdotal religion. 'Ye gave the Nazarite wine to drink and commanded the Prophet saying, 'Prophecy not.'

We must now consider a little more closely the contention that Christ and His disciples were orthodox Jews.

The main evidence for this is deduced from St. Paul's epistles which assert roundly that the chief apostles 'Cephas, James and John' attempted to compel the new church to 'live as do the Jews.' They enforced the old laws about circumcision, the Sabbath, and earthen vessels, festivals and holidays. They forbade any preaching to the Gentiles. In this last they were certainly backed by speeches put into the mouth of Jesus Himself in some of the Gospels. He commands His apostles to avoid the Gentiles and go to the 'lost sheep of the House of Israel.' They are not to give that which is holy to the dogs, or cast their pearls before swine. That the 'dogs' mean the Gentiles is proved by Christ's dialogue with the woman of Samaria. And the following text is cited to clinch the postulate that the earliest Christianity was pure Mosaism.

'Think not that I am come to destroy the law or the prophets. I am come not to destroy but to fulfil.

For verily I say unto you, till heaven and earth pass, one jot or one tittle shall by no means pass from the law.'

Now all this it must be admitted would upset the main contention of this book, if by the word 'law' Jesus and St. Paul meant the Mosaic law as interpreted by the dominant party.

Let us take St. Paul first. He is rather vague about the word 'law' and uses it in more senses than one. Sometimes the word means the mere law of

right and wrong. Sometimes it means the Jewish law as interpreted by the orthodox Jews, and sometimes as interpreted by the Essenes.

For ye also have suffered like things of your own countrymen, even as they have of the Jews.

'Who both killed the Lord Jesus and their own prophets, and have persecuted us, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved.'\*

Here he plainly confuses the two together. He could never mean that † was the Essenes who killed Christ and the prophets, or that it was Caiaphas and the priestly party that forbid the Christians to spread Nazarine ideas amongst the Gentiles. The capital offence with them was preaching such ideas to the Jews.

Let us turn to the Epistle to the Romans. "The Church of Rome," says Renan, "was a Jewish Christian foundation in direct connection with the Church of Jerusalem. †

It was the chief stronghold of the Petrine party outside the Jewish capital. St. Paul in his epistle to this community attacks those who would be saved by works, and he states explicitly that his own followers are only a remnant that is a minority ‡. And the fourteenth chapter allows us to see the nature of the "works" relied on by the majority of the Christians in the Roman capital, the Petrine party in point of fact.

They abstained from flesh meat, and were offended with those who preferred flesh meat to herbs.

They forbade the use of wine.

This completely shows that St. Paul's foes at Rome were Essenes. Killing and eating flesh meat, with

\* 1 Thess. ii. 14f.

† "Conférences d'Angleterre," p. 67.

‡ Romans xi. 4, 6.

proper ceremonial was a religious duty with orthodox Judaism.

And other epistles show also that the false Apostles, as St. Paul calls them who opposed him in the church were Essenes. It could not be Jews of the orthodox Judaism whom he accused of forbidding to marry, or who had each one a psalm, a doctrine, a tongue, a revelation.

It must be mentioned too that Origen in a translation of Josephus in the *Philosophumena* states that the Essenes insisted on ceremonialism and that some of the more violent members, if they hear one discoursing of God and His laws if he be uncircumcised, one stands in watch for such a person when somewhere alone and threatens to slay him without he consents to circumcision.

That brings us to the first of our string of questions. Did Christianity know anything like early Buddhism and its Buddha?

Now certainly there was an early Christianity whose leader was a mere man. He is born of a woman and has a line of human ancestors. He intakes all to become a Nazarene, as Buddha desires to become a Yogi. He has baptism, is assailed by temptations by the spirit of evil. He sits in solitude to purify his soul and render it a fit receptacle for the Spirit of God. He has human imperfections. He prays that the cup of death may pass away from him.

The Jewish Saint becomes full of the Spirit of God and goes forth to preach the *Diakonia* (the Kingdom of Justice). He denounces bloody sacrifices, and like Buddha has his Beatitudes, invoking blessings on altruism, a forgiving spirit, purity, the overdevelopment of senses. A false disciple, a teacher, a dissolute dips into the ditch of sin. Both die like ordinary mortals, and a Magdalene washes the dead body of each with her tears.

The earliest account of this Jewish saint is contained in a Gospel called the Gospel according to the Hebrews. The Bishop of Hierapolis, Papias, announces that "Matthew first in the Hebrew tongue wrote this Gospel, and each person translated it as he was able.

I will give a few quotations from this Gospel. I have only space for quite a few. Let us begin with the baptism of Jesus.

'And when the people had been baptised, Jesus also came and was baptised by John.

'And as he went up the heavens were opened, and he saw the Holy Spirit, in shape of a dove, descending and entering into him.

And a voice from heaven said, Thou art my beloved Son. I have this day begotten thee.

'And straightway a great light shone around the place. And John fell down before him, and said, I pray thee, Lord, baptise thou me.

'But he prevented him saying, Let be, for thus it is becoming that all things be fulfilled.

And it came to pass when the Lord had come up from the water, the entire fountain of the Holy Spirit descended and rested upon him, and said to him,

'My Son, in all the prophets did I wait thee, that thou mightest come and I might rest in thee.

'For thou art my rest. Thou art my first-born Son for ever and for ever.'

Two points are noticeable here. The Holy Ghost "enters into" Jesus. And the Voice from heaven makes an accurate quotation from the Old Testament.

"Thou art my beloved Son, this day have I begotten thee." This did not suit subsequent orthodoxy, and it has been altered.

Another passage has also been altered for the same purpose.

" And behold there came to him two rich men  
And one said, Good master

" But he said Call me not good, for he that is good  
is one, the Father in the heavens "

I will give a few more quotations

" I have come to abolish sacrifices, and if ye do not  
cease to sacrifice the wrath of God against you will  
not cease "

" Be ye approved money changers "

The transfiguration in this Gospel is very like  
Buddha's ascent to the Devaloka to meet his mother

" Just now, my mother the Holy Spirit took me  
by one of my hairs and bore me up to the great moun-  
tain of Tabor

" He that hath marvelled shall reign, and he that  
hath reigned shall rest."

Jesus figures as a prophet raised up from his brethren.

" I am he concerning whom Moses prophesied,  
saying A prophet will the Lord our God raise unto  
you from your brethren even as me

" Him hear ye in all things, for whosoever heareth  
not that prophet shall die."

It is to be mentioned also that the " locusts eaten  
by John the Baptist are unknown in this Gospel

" His food was wild honey whereof the taste was  
of manna "

Of a scene that is described as occurring on the  
night of the crucifixion, I will speak by-and-bye

The church of Jerusalem had five characteristics —

1 They held Jesus to be " a man in like sense  
with all " as may be seen from Hippolytus (L. VII 2)

(2) They rejected the writings of Paul, and indeed  
all other New Testament scriptures, except the Gospel  
according to the Hebrews.

(3) They refused to eat meat like the Essenes.

(4) Like the Essenes also, they rejected wine, even  
in the Sacramentum Therefore do these men

reject the co-mixture of the heavenly wine and wish it to be the water of the world only, not receiving God so as to have union with Him," says Irenaeus. He is speaking of them.

Like the Essenes they also insisted on the rite of *circumcision*. Here is another passage from Irenaeus. They use the Gospel according to Matthew only, and repudiate the Apostle Paul, maintaining that he was an apostate from the law. As to the prophetic writings they endeavour to expound them in a somewhat singular manner. They praise circumcision, persevere in the observance of those customs which are enjoined by the law, and are so Jewish in their style of life that they even adore Jerusalem as if it were the Jerusalem. He is Irenaeus. Irenaeus says also that their opinions were similar to those of Cerinthus, who held that Jesus was the son of Joseph and Mary, and that at His baptism the Holy Spirit came to Him.

But it is to be noticed that the Gospel according to the Hebrews has been assumed, after and pronounced later than the present St. Mark, in which it is affirmed to be an enlargement. If the Synoptics are found separated about a number of passages nearly word for word the same, although the contexts and other speeches near these differ considerably. These facts have suggested that some earlier document was used by each Evangelist as a common text, and that if we take the special passages that are common to all three Gospels we shall get this document. It is held too that St. Mark being shorter and more free from mistakes practically represents it, dating from the times of the Apostles.

There seem to me many weighty reasons against this last conclusion. Irenaeus calls the second Gospel a Docetic Gospel.

Now a Docetic Gospel would naturally reject the



Virgin birth or any birth at all because the Docetæ viewed Christ as a Docetic Phantasm. It would also alter the account of Christ's death to suit its dogma, and has it seems to have done by inserting the doubt of Pilate and other things which have actually induced Huxley and other shrewd writers to argue that there was no dead body at all in the sepulchre owned by Joseph of Arimathea.

Certainly under these circumstances the greater brevity of Mark's Gospel is against its claims rather than a support. It is a stone statue only half Docetic Phantasm; the other half honest Nazarine, and the strong torso shows where the phantasms have been made and the plaster added. Long ago Mr. Greg in his *Creed of Christendom* not having seen the passage in Irenæus showed a tendency in Mark which seems to have induced him to throw over board inconvenient matter. Matthew was the Gospel of the Jewish Christians who held that Jesus was a mortal and the Jews' Messiah, whereas Mark was the Gospel of the Gentile converts. Says Mr. Greg:

Matthew who wrote for the Jews has the following passage in the mandates pronounced by Jesus on the sending forth of the twelve Apostles: 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the House of Israel.' x. 5. Mark who wrote for the Gentiles omits this unpalatable charge (iv. 9). Matthew xv. 24 in the story of the Canaanish woman makes Jesus say: 'I am not sent but to the lost sheep of the House of Israel.' Mark (vi. 26) omits this expression entirely and modifies the subsequent remark. In Matthew it is thus: 'It is not meet to take the children's bread and cast it unto the dogs.' In Mark it is softened by the preliminary: 'Let the children first be filled,' etc. Matthew xiv. 20: 'But pray ye that your

might be not on the winter neither on the Sabbath day. Mark omits the last clause.

In the promise given to the disciples in answer to Peter's question "Behold we have forsaken all and followed thee: what shall we have therefore?" The following verse given by Matthew xix. 28 is omitted by Mark x. 28. "Verily I say unto you that ye which have followed me in this regeneration when the Son of Man shall sit on the Throne of glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."\*

On the other hand Mr. Greg adds that there are passages in Matthew that were never in the written tradition at all, but are due to the pure fancy of the writer that put Matthew into its present form, such as the prophecy that a Virgin shall conceive the slaughter of the innocents, the flight into Egypt, the Magi who detected the star of the King of the Jews, the statement that Jesus as the Messiah is the son of Abraham, and the son of David. But on one point here Mr. Greg is partly wrong. The flight into Egypt was in the Nazarene version of the Gospel according to the Hebrews, and so was the passage about Christ being born in Bethlehem of Juda, and so was the passage "He also became a Nazarene." These three fragments are found in one chapter, Matt. ii, which seems to substantiate the whole chapter, viz. of the Magi, massacre of children, and all. And these passages are in Justin who used the Gospel according to the Hebrews."

And this habit of Mark of wholesale crowding out for the purpose of spreading a later form of Christianity is of the highest importance to our narrative as its main laid is against Essenism. Thus Mark throws out the scene with the money changers, which is a real event shows that Jesus far from being an orthodox

\* "Creed of Christendom," p. 127.

Jew knew life of Jewish customs for the money changers and 'doves' were a necessity to the Temple sacrifices especially of the poor. But if our Mark knows nothing of this scene a writer who was in the in the field before him does namely Justin. This is strong evidence that our present version of Mark does not represent the oldest tradition.

In Matthew we have this passage: 'There be eunuchs which have made themselves eunuchs for the Kingdom of Heaven's sake. He that is able to receive it let him receive it.' This was the Essene doctrine that absolute continence was necessary for the higher life. And the doctrine is put more strongly (Matt vi. 27) 'Whoso looketh on a woman to lust after her hath committed adultery already with her in his heart.'

This occurs when Christ is treating of adultery and divorce and Mark with probably this passage before him inserts this contradictory precept. For this cause shall a man leave his father and mother and cleave to his wife and they twain shall be one flesh (ix. 7-8). As we see from the Apocalypse the hundred and forty four thousand of the sealed ones at the day of judgment have never been defiled with women at all it is plain that this last passage was never in the early Gospel.

The Essenes had for a crucial object the removal of the plague spot in all regions the sin offering. Twice Christ in Matthew (ix. 13. xii. 7) says He will have mercy and not sacrifice. The language is stronger in the Gospel according to the Hebrews: 'Except ye cease from sacrificing the wrath of God abideth in you.' Mark throws out all this because the Pauline Christianity had brought back the sin offering. Its motto was 'Without shedding of blood there is no remission.'

Then in Mark the claim of Peter to leadership, and

the status of St. James, are also ignored. And an attempt has also been made to neutralise the strong speeches in Matthew and Luke about poverty and family renunciation. "Blessed are the poor" and "Woe unto you ye rich" are cut out. In Luke (xiv 26) we have this passage:

"If any man come to me and hate not his father and mother and wife and children and brethren and sisters yea, and his own life also, he cannot be my disciple."

Now it is quite plain that Mark knew of this passage, and thus he explains it away —

"And Jesus answered and said: Verily I say unto you there is no man that hath left house or brethren or sisters or father or mother or wife or children or lands for my sake and the Gospel's, but he shall receive an hundred fold this time houses, etc. and in the world to come eternal life." (Mark x 29). No two precepts could more widely diverge. In the one a future in heaven or hell depends on complete renunciation. In the other this is made optional. A man who leaves his wife, say if he can establish a plausible motive for the act, may go to paradise, but he may do so likewise if he clings to her and his lands, his house and shekels.

Mark vi 10, in giving an account of the sending forth of the Twelve which is word for word like that of Matthew, omits this passage where Jesus enjoins them to "inquire who is worthy" when they come to a city. The Essenes had brother-in-laws in each town who were bound to entertain and conceal the wandering missionary at the risk of their lives, but the Pauline Christians evidently had not, hence the omission. But the command of Christ is infamously unjust without it. According to Mark's Gospel, Jews and Gentiles too, are to be punished for ever in hell for refusing to entertain fanatic preachers of

a religion about which most of them can know nothing.

Matthew vi. 16: has a passage about the Essene fast face washing etc. The great fast is an important feature in the Codex Nazareus. How does Mark treat all this? He not only banishes all about fasting from the sermon on the Mount but he conceals a passage condemning 'wasings' and 'pots and brazen vessels' and asserting that the disciples of Jesus always eat without washing their hands.

And there is a passage in Mark that tells still more strongly against the theory that the earliest Gospel was Pauline —

'For false Christs and false prophets shall arise and shall show signs and wonders to seduce if it were possible the very elect.' Mark xiii. 21.

Matthew xxiv. 23 gives the same passage almost word for word but we know from the Gospel according to the Hebrews that the words 'False Apostles' were included in the passage at one time. For there shall be also Christs, also prophets, false apostles. Justin also puts it so. For many false Christs and false Apostles shall arise and shall deceive many of the faithful. It is of course a germ against Paul and Renan urges that the enemy who sowed tares (Matt. xiii. 25) is also that teacher. "The enemy" was St. Paul's nickname with the early church.

And this mid tares also against the 'Triple Tradition' of Dr. Abbott in the *Encyclopædia Britannica* a theory that in seeking the source of those passages that are the same in the three Synoptics seeks to substitute for the 'Gospel according to the Hebrews' an alleged written tradition dating from the Apostles. But in this 'Triple Tradition' the transfiguration and the two accounts of Jesus multiplying food must have figured. How is it that James, who



few meagre details that he gives, this seems to have been the Gospel according to the Hebrews. Jesus was born in a cavern as in the copy of this Gospel used by Justin. Luke has plainly taken the account of Simeon from this Gospel, for the passage "to be a light to lighten the Gentiles" is not to be found in the hymn of thanksgiving in this Gospel. Early Christianity was a purely Jewish movement.

But what is most remarkable is the Buddhism. In Alexandria, as we have seen, some two hundred years before Christ there were a number of ascetics who believed that they could pass muster as Buddhist monks in a great Buddhist festival. Their experiment was quite successful. They were properly entertained on their arrival in Ceylon as real Buddhists. This fact proves that a life of Buddha of some sort must have reached Alexandria some two hundred years at least before the Saviour's birth. In that case say about the year 100 A.D. we might expect to find a life of Buddha at Alexandria and a life of Jesus at Jerusalem, both describing the career of a holy Personage with somewhat similar details.

The Gospel of the Infancy is a band that seems to tie these two biographies together.

Let us recapitulate a few of these points that do this:

- 1) The palm tree bends down to Mary as the Asoka tree to Yashodara.
- 2) The story of Simeon, the accounts of the bright light being almost word for word the same.
- 3) The idola bending down to the Infant Jesus.
- 4) The miracle of the sparrows restored to life.
- 5) Judas Iscariot in early life attacked Jesus just as Devadatta the Judas of Buddhism attacked Buddha. A violent blow that Jesus received in the left side made a mark which was destined to be the exact spot that received the mortal spear-thrust at the Crucifixion.

(6) The whole story of the disputation with the Doctors seems copied servilely from the "Laila Vistara."

(7) Buddhism had invaded Persia and Maitreya, the coming Buddha, was expected five hundred years after Buddha's death the Persian Buddhists called him Sosiosh. The Gospel of the Infancy explains the presence of the Magi, which in the Canonical Gospels is quite unintelligible. Why should Persians come with hysterical enthusiasm to greet a Messiah whose chief exploit was to be the slaughter of all Persians and all the other nations except Jews. The "Gospel of the Infancy" announces that Zoroaster had sent them. The Persians mixed up Sakya Muni Buddha Mithras and Zoroaster and were expecting Sosiosh at the time.



## CHAPTER XII

### MORE COINCIDENCES

Twelve Disciples—Love one another—Buddhist Beatitudes—The Sower—Blind Guides—Early Buddhism a religion of joy—Buddhist Baptismal Rites—Other Coincidences.

I HAVE shown certain curious points of contact between the Buddhist and the Christian scriptures. Here are a few more —

' THEN WAS JESUS LED UP BY THE SPIRIT INTO THE WILDERNESS, TO BE TEMPTED OF THE DEVIL.

Comfortable dowagers driving to church three times on Sunday would be astonished to learn that the essence of Christianity is in this passage. Its meaning has quite passed away from Protestantism, almost from Christendom. The 'Lalita Vistara' fully shows what that meaning is. Without Buddhism it would be lost. Jesus was an Essene and the Essene, like the Indian Yogi, sought to obtain divine union and the 'gifts of the Spirit' by solitary reverie in retired spots. In what is called the "Monastery of our Lord" on the Quarantania, a cell is shown with rude frescoes of Jesus and Satan. There, according to tradition, the demoniac hauntings that all mystics speak of occurred.

" I HAVE NEED TO BE BAPTISED OF THEE "

A novice in Yoga has a guru, or teacher. Buddha, in riding away from the palace, by-and-by reached

a jungle near Vaisālī. He at once put himself under a Brahman Yogi named Arāta Kālāma, but his spiritual insight developed so rapidly that in a short time the Yogi offered to Buddha the arghya, the offering of rice, flowers, sesamum etc., that the humble novice usually presents to his instructor and asked him to teach instead of learning.\*

#### THIRTY YEARS OF AGE

M. Ernest de Bunsen in his work "The Angel Messiah," says that Buddha, like Christ commenced preaching at thirty years of age. He certainly must have preached at Vaisālī for five young men became his disciples there, and exhorted him to go on with his teaching †. He was twenty-nine when he left the palace therefore he might well have preached at thirty. He did not turn the wheel of the law until after a six years' meditation under the Tree of Knowledge.

"AND WHEN HE HAD FASTED FORTY DAYS AND FORTY NIGHTS.

Buddha, immediately previous to his great encounter with Māra the tempter, fasted forty-nine days and nights.‡

COMMAND THAT THESE STONES BE MADE BREAD."

The first temptation of Buddha, when Māra assailed him, appeared to his hunger as we have seen.

#### THE TWELVE GREAT DISCIPLES

\* Except in my religion the twelve great disciples are not to be found. § Speech by Buddha

\* Foucaux, "Lalita Vistara," p. 228.

† Foucaux, "Lalita Vistara," p. 236.

‡ "Chinese Life," by Wung Puh.

§ "Bigandet," p. 301.

## "THE DISCIPLE WHOM JESUS LOVED"

One disciple was called Upatishya (the beloved disciple). In a former existence he and Maudgalyāyana had prayed that they might sit the one on the right hand and the other on the left. Buddha granted this prayer. The other disciples murmured much.\*

## "GO YE INTO ALL THE WORLD."

From Benares Buddha sent forth the sixty-one disciples. "Go ye forth," he said, "and preach Dharma no two disciples going the same way"†

## "THE SAME CAME TO JESUS BY NIGHT"

Professor Rhys Davids points out that Yāsas, a young rich man came to Buddha by night for fear of his rich relations

## PAX VOBISCUM,

On one point I have been a little puzzled. The password of the Buddhist Wanderers was "Sadhu!" which does not seem to correspond with the Pax Vobiscum" (Matt. x. 13) of Christ's disciples. But I have just come across a passage in Renan,‡ which shows that the Hebrew word was "Schalom" (bonheur). This is almost a literal translation of "Sadhu."

## "A NEW COMMANDMENT GIVE I YOU THAT YE LOVE ONE ANOTHER."

"By love alone can we conquer wrath. By good alone can we conquer evil. The whole world dreads violence. All men tremble to the presence of death. Do to others that which ye would have them do to you. Kill not. Cause no death. §

\* Bigandet, p. 153.

† *Ibid.* p. 126.

‡ "Les Apôtres," p. 22.

§ "Sūtra of Forty-two Sections," v. 129.

## THE BEATITUDES.

The Buddhists, like the Christians, have got their Beatitudes. They are plainly arranged for chant and response in the temples. It is to be noted that the Christian Beatitudes were a portion of the early Christian ritual.

The long suffering and meek "those" who follow a peaceful calling, "those who are not weary in well-doing," are included in the catalogue.

Here is one verse —

10 *Self-restraint and purity.*  
The knowledge of noble truths.  
The attainment of Nirvāṇa—  
This is the greatest blessing

## THE ONE THING NEEDFUL.

Certain subtle questions were proposed to Buddha, such as "What will best conquer the evil passions of men?" "What is the most savoury gift for the alms-bowl of the mendicant?" Where is true happiness to be found? Buddha replied to them all with one word "Dharma (the heavenly life) \*"

"WHOSOEVER SHALL SMITE THEE ON THY RIGHT  
CHEEK OFFER HIM THE OTHER ALSO."

A merchant from Sūnaparanta having joined Buddha's society was desirous of preaching to his relations, and is said to have asked the permission of the master so to do.

"The people of Sūnaparanta," said Buddha, "are exceedingly violent, if they revile you what will you do?"

"I will make no reply," said the mendicant

"And if they strike you?"

"I will not strike in return," said the mendicant

"And if they kill you?"

\* "Eigandot," p. 225

"Death" said the missionary "is no evil in itself. Many even desire it to escape from the vanities of life."\*

#### BUDDHA'S THIRD COMMANDMENT

"Commit no adultery" Commentary by Buddha

This law is broken by even looking at the wife of another with a lustful mind. †

#### THE SOWER

It is recorded that Buddha once stood beside the ploughman Kasibhāradvāja, who reproved him for his idleness. Buddha answered thus: "I too plough and sow and from my ploughing and sowing I reap immortal fruit. My field is reason. The weeds that I pluck up are the passions of cleaving to this life. My plough is wisdom, my seed purity. ‡

On another occasion he described almsgiving as being like good seed sown on a good soil that yields an abundance of fruits. But alms given to those who are yet under the tyrannical yoke of the passions are like a seed deposited in a bad soil. The passions of the receiver of the alms choke, as it were, the growth of merits."§

\* NOT THAT WHICH GOETH INTO THE MOUTH DEFILETH  
A MAN

In the "Sūta Nipāta" (chap. 11) is a discourse on the food that defiles a man (Amaghanda). Therein it is explained at some length that the food that is eaten cannot defile a man, but "destroying living beings, killing, cutting, binding, stealing, falsehood, adultery, evil thoughts, murder"—this defiles a man, not the eating of flesh.

\* "Bigandet," p. 216.

† Buddhaghosa's "Parables," by Max Müller and Rodgers, p. 153.

‡ "Hardy Manual," p. 215.

§ "Bigandet," p. 211.

\* WHERE YOUR TREASURE IS.\*

A man, says Buddha "buries a treasure in a deep pit, which lying concealed therein day after day profits him nothing, but there is a treasure of charity, piety, temperance, soberness, a treasure secure, impregnable, that cannot pass away a treasure that no thief can steal. Let the wise man practice Dharma. This is a treasure that follows him after death.\*

THE HOUSE ON THE SAND.

"It (the seen world) is like a city of sand. Its foundation cannot endure. †

BLIND GUIDES.

"Who is not freed cannot free others. The blind cannot guide in the way" ‡

\* AS YE SOW, SO SHALL YE REAP.\*

"As men sow, thus shall they reap." §

"A CUP OF COLD WATER TO ONE OF THESE LITTLE ONES"

"Whosoever piously bestows a little water shall receive an ocean in return" ||

BE NOT WEARY IN WELL-DOING.\*

"Not to be weary in well-doing."\*\*

"GIVE TO HIM THAT ASKETH"

"Give to him that asketh, even though it be but a little." ††

\* "Khuddaka Pāṭha," p. 13.

† "Lalita Vistara," p. 172

‡ Ibid., p. 179.

§ "Ta-chwang-yan-king-luo," serm. 57

|| Ibid., serm. 20

\*\* "Mahānigāla Sutta," ver 7.

†† "Udānavarga," chap. xx., ver 15

"DO UNTO OTHERS," ETC.

'With pure thoughts and fulness of love I will do towards others what I do for myself' \*

"PREPARE YE THE WAY OF THE LORD"

Buddha's triumphant entry into Râ âgrîha the "City of the King" has been compared to Christ's entry into Jerusalem. Both probably never occurred and only symbolise the advent of a Divine Being to earth. It is recorded in the Buddhist scriptures that on these occasions a "Precursor of Buddha" always appears.†

"WHO DID SIN THIS MAN OR HIS PARENTS, THAT HE WAS BORN BLIND? John IX. 3)

Professor Kellogg in his work entitled "The Light of Asia and the Light of the World" condemns Buddhism in nearly all its tenets. But he is especially emphatic in the matter of the metempsychosis. The poor and helpless Buddhist has to begin again and again the weary round of birth and death whilst the righteous Christians go at once into the eternal.

Now it seems to me that this is an example of the danger of contrasting two historical characters when we have a strong sympathy for the one and a strong prejudice against the other. Professor Kellogg has conjured up a Jesus with nineteenth century ideas and a Buddha who is made responsible for all the fancies that were in the world B.C. 500. Professor Kellogg is a professor of an American university and as such must know that the doctrine of the *gilgal* (the Jewish name for the metempsychosis) was as widely spread in Palestine A.D. 30, as it was in Râ âgrîha.

\* "Lalitâ Vistara" Chap. v

† "Bigandet," p. 147

B.C. 400. An able writer in the Church Quarterly Review of October 1885 maintains that the Jews brought it from Babylon. Dr. Cashegin in his work on the Kabba shows that the doctrine continued to be held by the Jews as late as the ninth century of our era. He shows too that St. Jerome has related that it was propounded amongst the early Christians as an esoteric and traditional doctrine."

The author of the article in the Church Quarterly Review in proof of its existence addresses the question put by the disciples of Christ in reference to the man that was born blind. And if it was considered that a man could be born blind as a punishment for sin, that sin must have been plainly committed before his birth. Oddly enough in the White Lotus of Dharma there is an account of the healing of a blind man. Because of the sinful conduct of the man in a former birth this malady has risen.

But a still more striking instance is given in the case of the man sick with the palsy Luke vii. The Jews believed with modern Orientals that grave diseases like paralysis were the net result of causes in this life but to moral causes in previous lives. And in the account of the cure of the paralytic is to be considered historical. It is quite clear that this was Christ's time when He cured the man for He distinctly announced that the cure was effected not by any physical processes but by annulling the sins which were the cause of his malady.

Traces of the metempsychosis idea still exist in Catholic Christianity. The doctrine of original sin is said by some writers to be a modification of it. Certainly the fancy that the works of supererogation of their saints can be transferred to others is the Buddhist idea of good karma which is transferable in a similar manner.



" IF THE BLIND LEAD THE BLIND BOTH SHALL FALL  
INTO THE DITCH (Matt xv 14)

As when a string of blind men are clinging one to the other neither can the foremost see nor the middle one see, nor the hindmost see. Just so methinks Vāsettha is the talk of the Brahmins versed in the Three Vedas.\*

" ENJOINS FOR THE KINGDOM OF HEAVEN'S SAKE "

In the days of St. Thomas & Kempis the worshipper was modelled on the Christ. In our days the Christ seems modelled on the worshipper. The Boddeian professor of Sanskrit writes thus: " Christianity teaches that in the highest form of life love is intensified. Buddhism teaches that in the highest state of existence all love is extinguished. According to Christianity Go and earn your own bread and support yourself and your family. Marriage it says, is honourable and undefiled and married life a field where holiness can grow.

But history is history and a French writer has recently attacked Christ for attempting to bring into Europe the celibacy and pessimism of Buddhism. This author in his work, " *Jésus Bonddha* " cites Luke xiv 26 —

" If any man come to me, and hate not his father, and mother and ~~his~~ wife and children and brethren, and sisters, yea and his own life also, he cannot be my disciple."

He adduces also —

Let the dead bury their dead

" Think not that I have come to send peace on earth. I come not to send peace, but a sword. For I am come to set a man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. Matt x 34-36.

\* Buddha, in the *Tevigga Sutta* I 5

"And the brother shall deliver up the brother to death and the father the child and the children shall rise up against their parents and cause them to be put to death" (*Ibid*, ver 21)

'So likewise whosoever he be of you that forsaketh not all that he hath he cannot be my disciple (Luke xiv. 33)

The author says that all this is pure nihilism, and Essene communism. 'The most sacred family ties are to be renounced, and man to lose his individuality, and become a unit in a vast scheme to overturn the institutions of his country.'

'Qu'importe au fanatisme la ruine de la société humaine.'

Here also is a remarkable passage from an American writer —

'The anticosmic tendency of the Christian doctrine' says Mr Felix Oswald,\* distinguishes it from all religions except Buddhism. In the language of the New Testament the 'world' is everywhere a synonym of evil and sin, the flesh everywhere the enemy of the spirit.

The gospel of Buddha though pernicious is, however a perfectly consistent doctrine. Birth, life and re-birth is an eternal round of sorrow and disappointment. The present and the future are but the upper and lower tyre of an ever-rolling wheel of woe. The only salvation from the wheel of life is an escape to the peace of Nirvāna. The attempt to graft this doctrine upon the optimistic theism of Palestine has made the Christian ethics inconsistent and contradictory. A paternal Jehovah, who yet eternally and horribly tortures a vast plurality of his children. An earth the perfect work of a benevolent God yet a vale of tears not made to be enjoyed, but only to be despised and renounced. An omnipotent heaven and yet unable to prevent the intrigues

\* "Secret of the East," p. 27

and constant victories of hell. Christianity is evidently not a homogeneous but a composite, a hybrid religion and considered in connection with the indications of history and the evidence of the above-named ethical and traditional analogies these facts leave no reasonable doubt that the founder of the Galilean Church was a disciple of Buddha Śākya muni\* (p. 139).

*A propos* of this 'pessimism,' is it certain that early Buddhism and Śīva Buddhism were quite in harmony?

Asoka certainly believed that Buddhism was an optimism. "On my subjects I confer happiness both in this world and the next. Buddha called his message *Subhasita* 'the glad tidings' and declared that the man who was spiritually awakened had joy for his accompanying shadow. The Burmese are the happiest of God's creatures.

THEN ALL HIS DISCIPLES FORSOOK HIM AND FLED"

It is recorded that on one occasion when a 'must' elephant charged furiously, 'all the disciples deserted Buddha. Ananda alone remained "\*.

"IF THE RIGHT EYE OFFEND THEE"

Mr Felix Oswald† announces, without however giving a more detailed reference, that according to Max Müller's translation of the "Ocean of Worlds, a young monk meets a rich woman, who pities his hard lot

'Blessed is the woman who looks into thy lovely eyes!

"Lovely!" replied the monk "Look here!" And plucking out one of his eyes he held it up, bleeding and ghastly and asked her to correct her opinion.

\* "Fo-sho-hing-tsan-king, IV, 21

† "Chinese Dhammapada," p. 51

## WALKING ON THE WATER.

Certain villagers, hard of belief were listening to Buddha on the shore of a mighty river. Suddenly by a miracle the great teacher caused a man to appear walking on the water from the other side, without immersing his feet \*

' AND LO THERE WAS A GREAT CALM '

Pârma, one of Buddha's disciples, had a brother in danger of shipwreck in a "black storm." But the guardian spirits of Pârma informed him of this. He at once transported himself through the air from the distant island town to the deck of the ship. "Immediately the black tempest ceased as if Sumeru had arrested it." †

" WHY EATETH YOUR MASTER WITH PUBLICANS AND SINNERS ? " (Matt. ix. ii)

The courtesan Amrapali invited Buddha and his disciples to a banquet in the mango grove at Vâsâli. Buddha accepted. Some rich princes, sparkling in emeralds, came and gave him a similar invitation. He refused. They were very angry to see him sit at meat with Amrapali. He explained to his disciples that the harlot might enter the kingdom of Dharma more easily than the prince ‡

## THE PENITENT THIEF

Buddha confronts a terrible bandit in his mountain retreat and converts him. §

" THERE WAS WAR IN HEAVEN "

Professor Rea in his ' Catena of Buddhist Scriptures ' (p. 32), tells us that, in the " Saddharma

\* " The Secret of the East " p. 134

† Burnout, " Introduction," p. 229.

‡ " Eligandet," p. 251

§ " Chinese Dhammapada," p. 98.

Prākasa Sasana Sūtra, a great war in heaven is described. In it the 'wicked dragons' assault the regions of heaven. After a terrific conflict they are driven down by Indra and the heavenly hosts.

"THE KINGDOM OF HEAVEN IS LIKE INTO A MERCHANT-  
MAN SEEKING GOODLY PEARLS WHO WHEN HE  
HAD FOUND ONE PEARL OF GREAT PRICE,  
WENT AND SOLD ALL THAT HE HAD AND BOUGHT IT."  
(Matt. xiii. 45)

The most sacred emblem of Buddhism is called the *mani* (pearl) and in the Chinese biography a merchant seeking goodly pearls finds it, and unfortunately drops it into the sea. Rather than lose it he tries to drain the sea dry.\*

#### THE VOICE FROM THE SKY

This sounds often in the Buddhist narratives.†

#### FAITH

"Faith is the first gate of the Law."‡

All who have faith in me obtain a mighty joy.§

"THOU ART NOT YET FIFTY YEARS OLD, AND HAST  
THOU SEEN ABRAHAM?"

In the 'White Lotus of Dharma' (chap. xiv), Buddha is asked how it is that, having sat under the bo-tree only forty years ago, he had been able according to his boast, to see many Buddhas and saints who died hundreds of years previously. He answers that he has lived many hundred thousand myriads of Kotis, and that though in the form of a Buddha he is in reality Swayambhu, the Self-Existent, the Father of the million worlds. In proof of this

\* "Rom. Hist., p. 228.

† See Beal, "Rom. Hist.," p. 105.

‡ "Lalitā Vistara," p. 39.

§ *Ibid.*, p. 188.

statement he causes two Buddhas of the Past, Prabhutaratna and another to appear in the sky. The first pronounces loudly these words: "It is well! It is well!" These Buddhas appear with their *sepaichra*, canopies (*stûpas*) of diamonds, red pearls, emeralds, etc. Peter at the scene of the Transfiguration, said to Christ —

"Let us make here three tabernacles—one for Thee, one for Moses, and one for Elias." Why should Peter want to adopt a Buddhist custom and build tabernacles for the dead Moses and the dead Elias? Why also should Moses come from the tomb to support a teacher who had torn his covenant with Yahve to shreds?

"HE WAS TRANSFIGURED BEFORE THEM."

Buddha, leaving Maudgalyâyana and another disciple to represent him, went off through the air to the Devavaka to the Heaven Tusita, to preach to the spirits in prison and to convert his mother. When he came down from the mountain Micamo, a staircase of glittering diamonds, seen by all helped his descent. His appearance was blinding. The "six glories" glittered on his person. Mortals and spirits hymned the benign Being who emptied the seas.\*

In the Gospel according to the Hebrews is a curious passage which Bar and Hugenfeld hold to be the earliest version of the Transfiguration narrative.

"Just now my mother the Holy Spirit took me by one of my hairs and bore me up on to the great mountain of Tabor."

This is curious. Buddha and Jesus reach the Mount of Transfiguration, each through the influence of his mother. But perhaps the Jewish writer did not like the universalism inculcated in the Buddhist narrative.

\* "Bigandet," p. 209.

'HE BEGAN TO WASH THE DISCIPLES' FEET'

(John xiii 5)

In a *vihāra* at *Gāndhāra* was a monk so odious and stinking, on account of his maladies that none of his brother disciples dare go near him. The great Teacher came and tended him lovingly and washed his feet.\*

#### THE GREAT BANQUET OF BUDDHA.

In the '*Lanta Vistara*' p. 51) it is stated that those who have faith will become "sons of Buddha," and partake of the 'food of the kingdom.' Four things draw disciples to his banquet: gifts, soft words, production of benefits, conformity of benefits.

#### BAPTISM

In a Chinese life of Buddha by Wung Puh,† it is announced that Buddha at *Vaśālī* delivered a *Sūtra* entitled "The Baptism that Rescues from Life and Death and confers Salvation."

"AND NONE OF THEM IS LOST BUT THE SON OF PERDITION"

Buddha like Christ had a treacherous disciple, *Devadatta*. He schemed with a wicked prince, who sent men armed with bows and swords to slaughter Buddha. *Devadatta* tried other infamous stratagems. His end was appalling. Coming in a palanquin to arrest Buddha, he got out to stretch himself. Suddenly fierce flames burst out and he was carried down to the hell *Avīchi* (the Rayless Place). There in a red-hot cauldron, impaled by one red bar and pierced by two others, he will stay for a whole *Kalpa*. Then he will be forgiven.‡

\* "Chinese Dhammapada, p. 54.

† See Beal, "Journ. As. Soc.," Vol. XX. p. 172.

‡ "Bigandet," p. 244.

## THE LAST SUPPER

Buddha had his last supper or repast with his disciples. A treacherous disciple changed his arms-bowl and apparently he was poisoned\*. Fierce pains seized him as he journeyed afterwards. He was forced to rest. He sent a message to his host, Kunda the son of the jeweler to feel no remorse although the feast had been his death. Under two trees he now died.

It will be remembered that during the last supper of Jesus a treacherous disciple dipped into his dish but as Jesus was not poisoned the event had no sequence.

"NOW FROM THE SIXTH HOUR THERE WAS DARKNESS OVER ALL THE LAND UNTIL ABOUT THE NINTH HOUR."

The critical school base much of their content on that the Gospels do not record real history on this particular passage. They argue that such an astounding event could not have escaped Josephus and Tacitus. When Buddha died the sun and moon withdrew their shining, and dust and ashes fell like rain. "The great earth quaked throughout. The crash of the thunder shook the heavens and the earth rolling along the mountains and valleys.† The Buddhist account is certainly not impossible for the chronicler takes advantage of the phenomena of an Indian dust storm to produce his dark picture. At Lucknow before the siege I remember a storm so dense at mid-day that some ladies with my regiment thought the Day of Judgment had arrived.

AND MANY BODIES OF THE SAINTS WHICH SLEPT AROSE."

When Buddha died at Kusinagara Ananda and another disciple saw many deizens of the unseen world in the city by the river Yaguan‡

\* See Rockhill's "Buddha," p. 13.

† "Fo-sho-hing tsan-king," v. 26.

‡ Rockhill's "Life of the Buddha," p. 113.



The Buddhist baptism has striking analogies with that of the Christians. The Swastika Cross is the only cross in the Catacombs and for this baptism a large Swastika cross is marked on the ground called *Sastika Asan*. On this sits the postulant and holy water is sprinkled on his head. That head is shaved, a rope is put round his neck. His name is changed and he is made to vow that he "will not amass property of any kind nor 'go near a woman' nor touch intoxicating liquors of any kind, nor animal food. He vows to devote himself to the worship of the *Chaitya* and the Trinity, Buddha (Spirit) Dharma (Matter) *Sangha* who is *Padma* (the Gnostic Christos) as distinguished from Jesus.

"TO ANOINT MY BODY TO THE BURYING"

(Mark xiv 8)

The newly-discovered fragments of the Gospel of Peter give us a curious fact. They record that Mary Magdalene 'taking with her her friends,' went to the sepulchre of Jesus to "place themselves beside him and perform the rites" of washing, beating breasts etc. *Amrapali* and other courtesans did the same rites to Buddha, and the disciples were afterwards indignant that impure women should have "washed his dead body with their tears" \*

In the Christian records are three passages, all due, I think to the Buddhist narrative. In one, "a woman anoints Jesus" (John xi. 2) "Mary" anoints him in Luke a "sinner," who kisses and washes His feet with her hair. Plainly these last passages are quite irrational. No woman could have performed the washing and other burial rites on a man alive and in health.

\* Rockhill, "Tibetan Life," p. 153

## "THEY PARTED MY GARMENTS."

The Abbé Huc tells us\* that on the death of the Bokté Lama his garments are cut into little strips and prized immensely.

## "HE APPEARED UNTO MANY."

Buddha prophesied that he would appear after his death † In a Chinese version quoted by Etel ‡ Buddha to soothe his mother who had come down weeping from the skies, opens his coffin lid and appears to her. In the temple sculptures he is constantly depicted coming down to the altar during worship.

## THE "GREAT WHITE THRONE"

Mr Upham in his History of Buddhism, pp 56, 57 gives a description of the Buddhist heaven. There is a 'high mountain, and a city four square with gates of gold and silver, adorned with precious stones. Seven moats surround the city. Beyond the last one is a row of marble pillars studded with jewels. The great throne of the god stands in the centre of a great hall, and is surmounted by a white canopy. Round the great throne are seated heavenly ministers, who record men's actions in a 'golden book. A mighty tree is conspicuous in the garden. In the Chinese heaven is the Gem Lake, by which stands the peach-tree whose fruit gives immortality.

## THE ATONEMENT

The idea of transferred good Karma, the merits of the former lives of an individual being passed on to another individual is of course quite foreign to the lower Judaism which believed in no after life at all. In the view of the higher Buddhism, Sākya

\* "Voyages," II, p. 278

† "Lotus," p. 144

‡ "Three Lectures," p. 57

§ See illustrations to my Buddhism in Christendom.

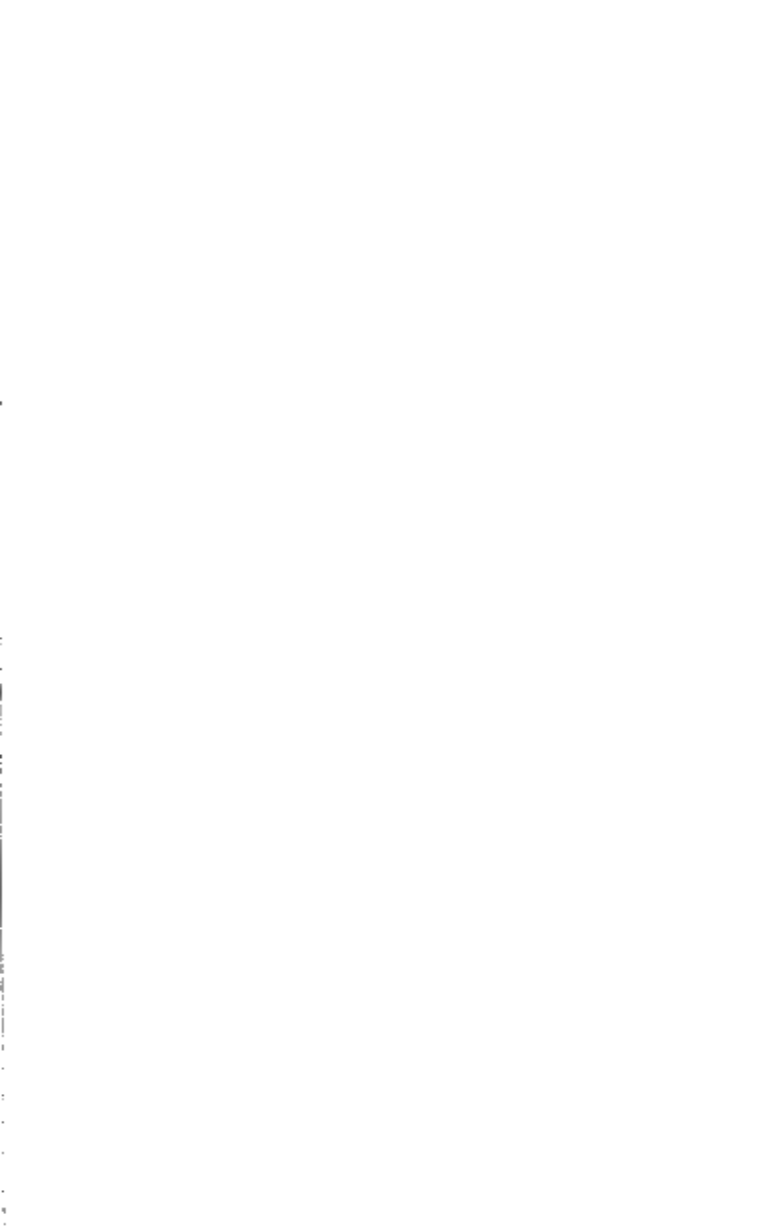
Muni saved the world by his teaching but to the lower the Buddhism of offerings and temples and monks, this doctrine of Karma was the life-blood. It was proclaimed that Buddha had a vast stock of superfluous Karma, and that offerings at a temple might cause the worshipper in his next life to be a prince instead of a pig or a coolie. In the 'Lanka Vistara' \* it is announced that when Buddha overcame Māra, all flesh rejoiced, the blind saw the deaf heard, the dumb spoke, the hells were cleared, and all by reason of Buddha's Karma in previous lives.

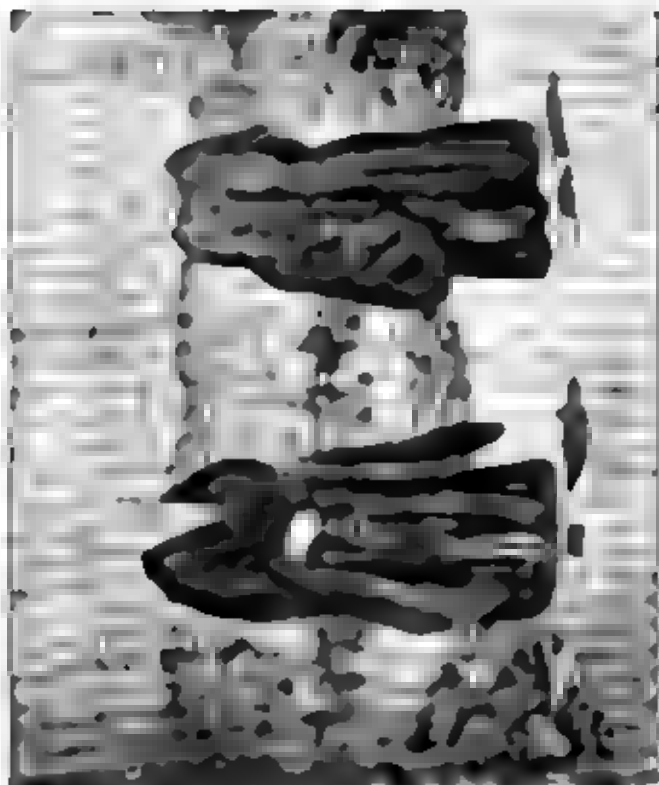
St Paul is very contradictory about the atonement. This passage seems pure Buddhism.

"As by the offence of one judgment came upon all men to condemnation even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. v. 18)

Contrast this with another passage —

"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins" (Rom. iii. 25)





## CHAPTER XIII

### RITES

The Abbé Hue on the close similarity of Christian and Buddhist rites. Confirmed by Fathers Disder and Gruber—Rev S Beal on a Buddhist sturgy Mr Fergusson holds that the various details of the Christian Basilica have been taken from the temples of the Buddhists. On which side was the borrowing? Arguments *pro* and *con*.

I HAVE left myself little space to write of the many points of close similarity between the Buddhists and the Roman Catholics

The French missionary, Hue, in his celebrated travels in Thibet, was much struck with this similarity

' The crozier, the mitre the dalmatic the cope or *pluvial* which the grand lamas wear on a journey or when they perform some ceremony outside the temple the service with a double choir, psalmody exorcisms, the censor swinging on five chains and contrived to be opened and shut at will, benediction by the lamas, with the right hand extended over the heads of the faithful the complet, sacerdotal celibacy Lenten retirements from the world the worship of saints, fasts, processions Litanies holy water—these are the points of contact between the Buddhists and ourselves.

Listen also to Father Disder, who visited Thibet in the year 1714 ' The lamas have a tonsure like our priests, and are bound over to perpetual celibacy. They study their scriptures in a language and in

characters that differ from the ordinary characters. They recite prayers in choir. They serve the temple present the offerings and keep the lamps perpetually alight. They offer bread and corn and barley and paste and water in the vases which are extremely clean. Food thus offered is considered consecrated and they eat it. The lamas have local superiors and a superior-general.\*

Father Grueber with another priest named Norville passed from Lhasa through Tibet to Patna in the year 1661. Henry Pinsept thus sums up what he has recorded —

Father Grueber was much struck with the extraordinary similarity he found as well in the doctrine as in the rules of the Bonchists of Lha Sa to those of his own Roman faith. He noticed first that the dress of the lamas corresponded to that handed down to us in ancient paintings as the dress of the Apostles. Second that the discipline of the monasteries and of the different orders of lamas or priests bore the same resemblance to that of the Roman Church. Third that the notion of an Incarnation was common to both & also the belief in paradise and purgatory. Fourth he remarked that they made suffrages, alms, prayers and sacrifices for the dead like the Roman Catholics. Fifth that they had convents and monks and nuns to the number of thirty thousand near Lha Sa who all made the three vows of poverty, obedience and chastity like Roman monks besides other vows. Sixth that they had confessors licensed by the superior lamas or bishops and so empowered to receive confessions impose penances and give absolution. Besides all this there was found the practice of using holy water of singing service in alternation of praying for the dead and of perfect

\* *Lettres Évangéliques*, Vol. 1, p. 324.

† "Tibet, Tartary," etc. p. 14.

similarity in the customs of the great and superior lamas to those of the different orders of the Roman hierarchy. These early missionaries further were led to conclude from what they saw and heard, that the ancient books of the lamas contained the names of the Christian religion which most they thought have been preached in Tibet in the time of the Avars.

In the year 1823 Victor Jacquemont the French biologist made a short excursion from Simla into Tibet. He writes: "The Grand Lama of Lhasa may be compared to a bishop. He is dressed just like our bishops. A superficial observer at a little distance would take him for a Catholic priest. He reads mass for a Roman mass on the first water. He makes twenty genuflections at the right into his turns of the altar and then to the congregation sings. He drinks in a chalice water poured out by an acolyte. His pattern is very quiet at the right singing. The resemblance is really striking. But men whose faith is properly robust will see here nothing but a corruption of Christianity."\*

It must be borne in mind that what is called Southern Buddhism has the same rites. St. Francis Xavier in Japan found Southern Buddhism so like his own that he donned the yellow saffron and addressed himself as an apostle of Buddha quoting his commandments by furtively muttering a little Latin of the baptismal service over some of his converts.

This is what the Rev. S. Beauchamp a chaplain in the Navy wrote of a clergy that he found in China.

"The form of this office is a very curious one. It bears a singular likeness to its outline to the common type of the Eastern Christian liturgies. That is to say there is a Proanaphora and an Anaphora portion. There is a prayer of entrance <sup>in the East</sup> an ascription of praise to the threefold object of

\* "Corr.," Vol. I., p. 265



worship *parayana* a prayer of oblation *parayana* the lessons the recitations of the Dharani *parayana* the Embousmus or prayer against temptation followed by a Confession and a 'Dismissal'."

Turning to architecture I must point out that Mr Fergusson the leading authority in ancient art was of opinion that the various details of the early Christian basilica—nave aisle columns semi-domed apse cruciform ground plan—were borrowed *en bloc* from the Buddhists. Re its worship he says was certainly borrowed from the East. Of the rock-cut temple of Kāleśvara p. 78 he writes

The building resembles to a great extent an early Christian Church in its arrangements consisting of a nave and side aisles terminating in an apse or semi-dome round which the aisle is carried. As a scale of comparison it may be mentioned that its arrangements and dimensions are very similar to those of the choir of Norwich Cathedral and of the Abbaye aux Hommes at Caen omitting the outer aisles in the latter buildings.

Immediately under the semi dome of the apse and nearly where the altar stands in Christian churches, is placed the Dāgoba."†

The list of resemblances is by no means exhausted. The monks on entering a temple make the gesture that we call the sign of the cross. The Buddhists have illuminated missals Gregorian chants, a tabernacle on the altar for oblations, a pope, cardinals, angels with wings, saints with the nimbus. For a full account I must refer the reader to my 'Buddhism in Christendom.'

How is all this to be accounted for? Several theories have been started —

\* Catalogue of Buddhist Scriptures, p. 397

† "Indian and Eastern Architecture, p. 7





The first attempts to make light of the matter altogether. All religions it says have certain increase priests the idea of fate etc. This may be used the orthodox Protestant theory and many books have recently appeared pointing out. But as these books are the only strong points in the case they cannot be cited at all satisfactory to the bewildered inquirer.

It is true the Roman Catholics reply that the similarities between Hinduism and Christianity are so many and so complete that no religion must have been derived from the other. Consequently they try to prove that the stories of Hinduism and the life of its founder were derived from Christianity from the New Testament from St. Thomas from St. Hyacinth of Poland from St. Aldrich of France.

In the way of a theory however there are also inspired and theories. Buddha lived 400 years before Christ and for many years before an abbot had no basis as pope, no basis as bishop, nor even for a long time a doctrine of the founder. At the date of Asoka in 250 there was a minimal life of Buddha. Much later and the monuments of this life are and sculptured in marble in the gateways of Buddhist temples that preserve the historical truth. This is the testimony of Sir Alexander Cunningham the greatest Indian Archaeologist. He fixes the date of the Buddha's death from 400 to 350 B.C. There he finds Queen Maya's dream of the night that the Buddha at the plucking mat the manifestation of Buddha and the suffer of Lament and other incidents. At the same time an exact structure although the present mode gateways copied probably from wood are hard as about A.D. 12 he announces representations of Buddha as an elephant.

\* See Abbe Proveste, Life of Gabriel Durand. Vol II p. 361

coming down to his mother's womb three out of the Four Presiding Deities. Buddha bending the bow of Śrībhāṇa King Himbisāra visiting the young prince and other incidents.

A man who events let us say a submarine boat at some ports has been a practical test. Let us try and construct a working model here. Suppose that the present ruler of Afghanistan were paying us a visit and introduced at Fiume Palace he were to suggest that the title of Mahomet should supersede that of Jesus in our Bible and Mohammedites replace the Christians in the diocese of London. What would be the answer? The bishop anxious to deal gently with a variable adversary would point out that he was only a cogwheel in a vast machinery, a cogwheel that could be promptly replaced if proved the least out of gear. He would insist that the Anglican Church had a mass of very definite rules called canon law with courts empowered to punish the slightest infringement of these rules. He would show that even an archbishop could not alter a line of the gospel narrative. Every man, woman and child would immediately detect the change.

Similar difficulties would be in the way of St. Hilarion of Iconium or say a monastery of Ceylon. The Abbot there would be responsible to what Hilarion Bogardet calls his provincial and he again to his superior general and so on to the Acarya the High Priest of all the World who in his palace at Nalanda near Bodhi-tree was wont to sit in state surrounded by ten thousand monks. Buddhism by the time that a Christian missionary could have reached it was a far more dignified and conservative religion than Anglicanism. It had a canon law quite as definite. It had hundreds of volumes treating of the minutest acts of Nāya Muni.

## CHAPTER XIV

### PAULINISM

St. Paul a puzzle—Was he an ascetic mystic, or the author of the theory of the Atonement? Original Sin, etc. in fact of priestly Christianity. Up to the date of Irenæus there is no trace of his writings, nor even of his teachings. Did he convert Peter and James as described in 'The Acts'?—James Peter, John the Evangelist, and Matthew all Nazarites,—also Paul. Were they all instrumental in making the water drinking Essenes drink wine?—Valentinus: "Left-handed gods." Early Zodiac of Siva.

No problem is so difficult as the question of the Apostle Paul. Early Christianity like other religions, had soon two sections, the religion of the individual, and the religion by body corporate, the religion of the conscience and the religion of state ceremonial. It has been the fate of St. Paul to figure as the guiding spirit of both.

There are two Pauls, the one put forth by Catholics as the type of St. Vincent de Paul and Fenelon, as the ideal of the Christian ascetic. This Paul states that for the mystical life all men should be celibates. This Paul spent his life "in watchings often in hunger thirst, fastings" (2 Cor. ii. 27), "in tumults in labour in fastings" (2 Cor. vi. 7). This Paul states that the spiritual drink of Christians in the Communion Service should be the water that flowed from the rock of Moses. This Paul had for motto "Walk in Sophia," a word with mystics for the interior life. He announces

that he had as the resulant 'spiritual gifts' the inspired word, healing, miracle, prophecy, the discerning of spirits (1 Cor. xii. 10 seq.). And as a crowning act this Paul announces that he was a 'Nazarene' separated from his mother's womb, that is an Ever-vowed from birth to water drinking and desert nomadings (ca. 1. 14). The other Paul is credited with having brought back into religion under a new form the principle of forgiveness of sins by shedding of blood, which the Essenes and the Therapeutes were struggling hard to banish. He invited them to a new redemption, 'expiation' (Eph. i. 7). He induced the Essene celibates and vegetarian water drinkers to break their vows. This last feat is the more remarkable as we have seen that the Jesus was a Nazarene.

And these distinctions have much increased since modern scholarship has taken up St. Paul. Dr. C. H. Turner's *Encyclopædia Biblica* pronounces his epistles to be 'paganisms'. Mr. W. J. Barr has written a clever book entitled *Paul an Idealist* a *Faith* which affirms that as there are strict bodily laws from Pagan. The learned Dr. James Mearns states that there is no mention of the Jesus epistles in the authentic records of early Christianity until the date of Irenæus. Thus he says a very remarkable as Justin Martyr can never have heard of them or he would certainly have used them in his attack on Marcion. L. James holds that the most excellent Therapeutes mentioned by the author of the third Gospel, and the Acts must have been Therapeutes the sixth Bishop of Antioch an opponent of Marcion. Mr. W. is anywhere in a powerful work *The Web Unwoven* has further damaged the Pauline theory. He holds that in chapters ix. x. xi. of the Acts we get a fictitious narrative intended to immensely ante-date the rise of what is now called Paganism.

The story there narrated is certainly strange. The Maker of the hundred million starry systems visits earth in a bodily form to introduce an exceptional religion. He leaves behind him a trusted agent to carry on the great enterprise after his death. And yet in a few years this agent guided chiefly by a dream of a heathen throws overboard the regulations believed to be divine. Mr. Granville points out a certain awkwardness in the story. Peter is made to go to the house of a tanner the most defiling of residences in the mind of the Jews. The chief agent of the change Cornelius is made a Roman captain that the Roman magistrates might think that Christianity is an orthodox form of the Jews' religion entitled in consequence to State toleration. The date of this great change is fixed at about the time of James's martyrdom 44 A.D. Is there any historical proof that such a change then took place?

Mr. Newman in his work "James and Paul" maintains that the former was plainly quite ignorant of what we now call Paulinism.

In his Epistle he has nothing about being good for examples sake. Concerning the Cross or death, or blood of Christ we gather nothing from him, nor does Jesus appear as Saviour or Mediator. "It cannot be discovered that any acts of internal devotion towards Jesus were a part of James's religion."<sup>\*</sup>

But a passage from Eusebius carries the matter a step further and shows that James like St. Paul could not have accepted Paulinism without gross perjury for he, too, was consecrated from his mother's womb to the water-drinking life of the Nazarets or Nazareen.

He was consecrated from his mother's womb. He drank neither wine nor strong drink, neither ate

<sup>\*</sup> Newman, "James and Paul," p. 18



he any living thing. A razor never went upon his head. He anointed not himself with oil, nor did he use a bath. He alone was allowed to enter into the courts. He did not wear woollen garments but linen. And he alone entered the sanctuary and was found upon his knees praying for the forgiveness of the people, so that his knees became hard like a camel's through his constant bending and supplication before God, and asking for forgiveness of the people."

There is also evidence that St. Peter was a Nazarene as well. Subsequent to the dream of the Roman captain Cornelius.

Says St. Peter in the Clementine Homilies

However such a change has occurred to you—perhaps without your understanding my manner of life that I use only bread and olives and rarely pot herbs and thus my only coat and cloak which I wear for those who have determined to accept the blessings of the future reign have no right to regard as their own the things that are here. . . . with the exception of water and bread and those things procured with sweat to maintain life."†

Epp. 48.3 in commenting on the passage about James in Eusebius adds the two sons of Zebedee to the list of water drinking Nazarenes. and Clement of Alexandria writes thus of St. Matthew

"It is far better to be happy than to have a demon dwelling with us. And happiness is found in the practice of virtue. Accordingly the Apostle Matthew partook of seeds and nuts and vegetables without flesh."

Up to the second century A.D. the early Christians were called Nazarenes or Nazarenes—Latin Tertullian and others treat the two words as identical

\* Eusebius, Hist., Eccl. ii. 23.

† Clem., Homilies, XII., 6

The Jews the Moslem the Fast generally still employ the title Nazarite written up in the cross and all the early disciples were baptised by a Nazarite separated from his mother's womb. The Essenes and Therapeuts according to Philo and Josephus drank nothing but water and we see from my present chapter that the most prominent of Christ's disciples St James, St Matthew St John and St Peter were water drinking Nazarites indeed as well as in name. How is it then that the Nazarite St John has written a gospel which prescribes according to its modern interpreters in Riene and Lammeth that unless a Christian drinks wine at least once a year he will be punished everlasting in the flames of hell. And the Nazarite St Paul backs up the Nazarite St John with an account—the exactest according to scholars

of the institution of the sacrament of bread and wine by Jesus an account which the Nazarite St Matthew has copied into his gospel. All this points to a wholesale falsification rather than the chance modifications of a few zealous copyists. Irenaeus who first mentions the Fourth Gospel tells us that it was the special gospel of the followers of Valentinus. Was he the falsifier?

This question will have to be probed from many points of view. One statement of Tertullian may here be mentioned. He announces that the Valentinians maintained that it was necessary to worship the "left-handed deities" as well as the right-handed. Here we have the Vamicharts of Syria. These "left-handed deities" were on the left side of the Zodiac.

I tried to show in an early work "Buddha and Early Buddhism" that almost every mansion in the Buddhist Zodiac seemed intentionally to suggest the two great Serpents the Father and the Mother. Thus

\* Tertullian. Adversus Valent. C. XXVI.

fact if it could be established would be of far greater importance now that we are considering *Śiva Buddha*.

Fig. 1 Plate 17 is *Śiva's Trisula*. Outside of India it is called the Rod of Hermes. It is the holiest symbol of Buddhism. Mani the Pearl.

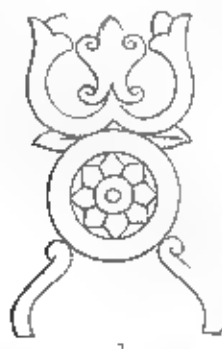
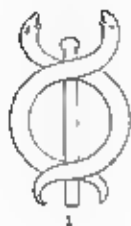
Om Mani Padme Hum

This *Trisula* of *Śiva* is everywhere. It is conspicuous on the summit of the great Sanchi Tope (Fig. 3). It makes up the conventional head of *Buddha* (Fig. 4). It is on a charm in Tibet (Fig. 2). We see from the Catacombs the meaning of the descending dove (Fig. 5). Now this outline is plainly to be seen in the Crab, the Scorpion, the Taurine or Bull, and also the Scales which according to Ptolemy are simply the claws of the Scorpion.\* The Serpent is certainly suggested in the tail of the Lion, and the trunk of the Elephant (Capricorn). An elephant and a serpent have the same name in Sanskrit—*Nāga*. Here we get eight serpent symbols but two I completely overlooked in my early work. For the Twins they are male and female in India. I give a design which I took from some Buddhist sculptures given in the "Tree and Serpent Worship" of Mr. Fergusson; the male twin holds up a lotus. See Indian Zodiac, Plate 18, on next page. Plainly the outline purposely makes the head of a cobra, an Indian value symbol. That I have not made a mistake is evident for the same outline is repeated in the hand of *Virgo*, who again is *Śiva*, the great Father-Mother. For the Ram there is a horse with two snakes on his head†. It is also from Fergusson's "Tree and Serpent Worship". In the Indian epic the *Mahabharata* there is an episode the Churning

\* Arago, "Popular Astronomy," p. 204.

† *Śiva* holds an Ankhope in his hand, this may be the earliest form of the symbol. Plate 9.

PLATE 17



THE TRISUL OUTLINE





SIVA WITH A STRIPPER



ZODIAC OF S'IVA

of the Ocean." Almost all mythical poetry in all languages is a mixing up of astronomical signs, kaleidoscopic fashion. In this little story Nārāyana, to gain for mortals the amrita or immortal drink, coils the Serpent Vāsukhi (the ecliptic) round the Mountain Mandar (the Kosmos, and makes it spin round and 'churn' the ocean (unfashioned fluidic matter). In this little story the signs of the Zodiac are brought in a little clumsily.

The sign for the fish is Chakra.

What is Chakra?

The little myth, the Churning of the Ocean, answers the question.

"Beneath the trenchant Chakra he saw guarding the Amrita two immense and terrible serpents, strong, venom-darting, with fiery eyes and throats, and tongues of forked lightning."\*

Here is another passage —

"Here dwell two serpents the terror of enemies Arvunda and Sakravapi. Here are the suburban palaces of Swastika and Manāga"†

Plainly Chakra, the Fish of the Zodiac, is the wheel, called Swastika in India‡ and Cancer the Serpents of the man or pearl. And the palaces of these two are the black and white halves of the Zodiac.

It is, oddly enough, the only cross in the catacombs, and it was the only symbol on the drapery of the high altar when the Japanese constructed a model Japanese temple in Knigatsbridge a few years ago. It is called the "Seal of the heart of Buddha."

In the Rig Veda, India's terrible Vajra or bolt is called Chaturasri (the four angled). This is plainly the Swastika.

\* Mahabharata, "Adi parva," vv. 1300-1301.

† Mahabharata, "Sabha Parva," p. 806.

‡ See "Bhilas Topes," p. 31.



(3) *The Twins*. This is the Sowing Festival the Epoch of the Lesser Mysteries. Buddha, Rama, Krishna and the Sons of Pandu of the Mahabharata, marry now after showing their animal strength at its culminating point at Olympian games. Rama bends the bow of Siva a constellation that is shining at midnight at this very moment. The Asvins or Twins are sometimes male and female in the Rig Veda. Plainly if the Sivan designs on the punch marked coins are zodiacal we get here the "Jews harp." It explains the splendid bas relief of the Marriage of Siva and Durga at Elora. Opposite this marriage is the Bow in the sky. Life confronted with Death.

4 *The Crab*. This is plainly the Mantanga of the Mahabharata. Siva's Trisula the trident which heads the yogi's staff as he treads along the mystical "way." Opposite is a bull, the elephant, the devotee God detaching himself from the Great Fish in the Great Ocean.

5 *The Lion*. This is Durga's carrier and her pet sign. The two together form the Sphinx, the great enigma which a man must guess to live. Buddha on the lion throne near the tree of Knowledge was guessing it. Lions and sphinxes abound in Elora and other rock cut temples.

6 *Virgo*. We now come to the Virgin of the Sky the Mother who delivers the World as the Buddhists call her, the much abused Durgi who gave agriculture to Greece and Babylon and sent her son Ganesha to give it to the Romans. To this day she presides at the Festival of Plenty in India and the Brahman polytheists and her other theological opponents crowd to it quite as eagerly as her own votaries. Her symbol is also a tree, the tree of the ascetic.

(7) *Libra* is the Firebird and probably the dismembered Siva. Siva, Indra, Osiris, Saturn, were

all dismembered and Durgā in the Mysteries wailed and made the temples resound with her grief that the Kosmos had lost its productive energy. The legend of the flying Mahadeo burning up the Tripura, the three cities, East, Kauś and Pandemonium means a starving Kosmos.

A Scorpio. It is plain too also that Scorpio or Śiva as Bhairava with a gaping mouth that breathes out flames is the same destructive energy. He is the last breath of the Kosmos, the inexorable conflagration the world's flaming.

Sagittarius. This sign is called the Bow of Śiva in the Rāmāyana and the young Rāma is the only competitor at the contests that can bend it. The arrows that fly from that bow become serpents and kill their foes and then return to the sender.

is Capricorn. The zodiacal signs sometimes represent the sun god in his annual course and sometimes his victims. Durgā is Mahiśasura and Śiva kills an elephant named Gaiya, he kills Kāma the Twins, the earth principle, he kills Tīrparasura the Brahmanic hero, figuring as Scorpio, he dominates the serpent that is sent against him and the antelope, Aries, and seizes the Pleiades, the birth.

Virgo the Virgin and he smashes the head of his own son being angry that he was born as an elephant. Then by a curious myth he resigns himself to die but the head being smashed an elephant's head had to be substituted. The Elephant represents the Holy Spirit in India. The Indian sign for Aquarius is an elephant emerging from a Makara, the demon from the Pacific, the Buddhist Padmapani and the Śiva dances a frolic Isvara, the Lord, nature.

The last two signs, the Yogi with the pot of immortal food, Aquarius, and the snake of Diaknia, Pisces, terminate the career of the dream man. At first the entanglements of the animal life and then dream-

land with its angels and hobgoblins, and the crucial puzzle of all philosophies and all religions. the origin of evil. The yogis of S'iva and Buddha when first united must have had many such dreams before the Cosmism of the Niravara school swamped up the Aiswanikas. I mention this here because in treating S'iva-Buddhism I am forced to consider chiefly the side that it shows to the world.

## CHAPTER XV

### TRANSUBSTANTIATION

Gibbon on the rites of the Agapae at Alexandria—Professor Horace Hayman Wilson discovers similar rites in the Indian books—The Sri Ka Chakra in the Devi Rashtya—The Sacrifice of the Year-God in the Kāli Ka Purāna—Its analogy with the Roman Catholic Eucharist—Both sacrifices make believe—Startling points of contact with the great Mystery play in Tibet—Description of the "Sacrificial Body of the Dead Year"—Stabbed and cut to pieces—Great scramble for the fragments—New Year as in Alexandria represented by a baby covered with flour

MR MEREDITH in his 'Prophet of Nazareth' tries to discover the origin of the Roman Catholic doctrine of Transubstantiation. He traces it to the rites of the Agapae mentioned by Jude. These had to be modified as time went on. Gibbon thus describes them.

There were many who pretended to confess or to relate the ceremonies of this abhorred society. It was asserted that a new-born infant entirely covered over with flour was presented like some mystic symbol of initiation, on to the knee of the proselyte, who unknowingly inflicted many a secret and mortal wound on the innocent victim of his error—that as soon as the cruel deed was perpetrated the sectaries drank up the blood, greedily tore asunder the quivering members, and pledged themselves to eternal secrecy by a mutual consciousness of guilt. It was as confidently affirmed that this inhuman sacrifice was succeeded by a suitable

entertainment in which intemperance served as a provocation to brutal lust till at the appointed moment the lights were suddenly extinguished, shame was banished, nature was forgotten and as accident might direct the darkness of the night was pointed by the ignominious commotion of sisters and brothers of sons and of mothers.

But the perusal of the ancient apologies was sufficient to remove even the slightest suspicion from the mind of a candid adversary. The concessions with the striped severity of conscience appeared in the voice of a man up to the equity of the magistrates.

Nothing it should seem could weaken the force or destroy the effect of an unanswerable justification unless it were the inhuman conduct of the apologists themselves who betrayed the common cause of religion to gratify their devout hatred of the domestic enemies—the Church. It was sometimes faintly insinuated and sometimes boldly asserted that the same bloody sacrifices and the same inextinguishable fires which were so falsely ascribed to the orthodox believers were in reality celebrated by the Marcionites, by the Gnostics, and by several other sects of the Gnostics.

Accusations of a similar kind were retorted upon the Church by the Gnostics who had departed from its communion and it was confessed on a side that the most wantonly licentiousness of manners prevailed amongst great numbers of those who affected the name of Christians.

Isidorus of Seville, who, when he became a Monastic turned against his former comrades. Mr. Meredith, emerging on this difficult question, comes to a conclusion that a doctrine so utterly repugnant to reason as the Roman Catholic doctrine of Transubstantiation must be a survival of something that once had a logic. He urges that it is a modern

\* "Decline and Fall," Chapter XVI.

cation of something that had to be softened down. If he had had access to Indian literature he would have found this view confirmed.

The great Orientalist Horace Hayman Wilson was ~~forced to find~~ the Sivan books ~~described~~ very like those attributed to the Persian Aga, &c. The ~~that~~ ~~ka~~ ~~was~~ ~~not~~ ~~proper~~ to be called the Left-handed Tantrikas ~~Vamān~~ ~~ka~~ ~~was~~ when applied to certain rites which the ~~rebrant~~ as Mr Wilson puts it dare not publicly avow. In the mysteries of the Durgā puja the great festival of nature's powers of regeneration the ~~Vamān~~ ~~ka~~ ~~was~~ had a Bacchantic rite which they called Sri ka Chakra the Wheel of Sri. The upper vests of the women were taken off and put in a basket and the males present each took one of these and this act denoted to him his partner in the coming debauchery. A naked female presided at the great mystery. She was Durgā in person and the males were called Bhairavas and the women Bhairavis. Each in fact was supposed to be Siva himself the great giver of life, or his other half.

The Devī Rāsiya, a Hindu work which treats on the subject, ~~says~~ that the women must be a dancing girl a female devotee a harlot a washerwoman or barber's wife a female of the Brahman caste or inferior to be a flower girl or a milkmaid. The members of the sect were enjoined to preserve their mystery a complete secret. Exactly at the hour of midnight the rampant orgy was to take place.

I will turn to another Indian work. It is called the Sangharyā chapter of the Kāli ka Pūjā and a translation of it is given by Mr Blaquiere in Volume V of the ~~Indo~~ Asiatic Researches. The god Siva tells in person how the divine favour is to be obtained and ~~and~~ ~~urges~~ that it is through sacrifices that

\* H. H. Wilson, Asiatic Researches, Vol. V. 11

princes obtain bliss, heaven and victory over their enemies. His wife hâti is pangsaver of her tastes and the uterus that she bears a hen incubated. This is the blood of a w a b l gives peace for a year but a bird whose throat is large and head red and legs black with white feathers is quite her favourite. And the Kânta bird gives as pleasure for three hundred years.

But it is when we come to warm human flesh and blood that we see her real sentiments.

An oblation of blood which has been rendered pure by many tears is the Ambhroua amrita.

One species of bird is described at length.

The victim must be young and must be a person of good appearance. He must be prepared by abstinences and requisite ceremonies such as eating consecrated food the day before. He must be adorned with chains of flowers and besmeared with sandal wood. Drahi should be given with the Chantâkâsa a sort of axe. The sacrificer's face must be towards the North and the victim's towards the East.

Then the sacrificer is to worship the several deities presiding over the different parts of the victim's body. Let him worship Brahmâ in the victim's Brahmâ Randra a cavity in the skull. Let him worship the cavity in his nose saying Meden-yashâh Nâma and casting a flower in his ear Akasa the subtle ether saying Akâshya Nâma. Let him worship Fire in his navel Ictâ Nâma. Let him worship the Moon on his forehead and the Serpent King in his belly.

Then let him make the following invocation.

O best of men. O most auspicious. O thou who art an assemblage of all the desires and most exquisite. Bestow thy protection on me save me thy devoted. Save my sons my cattle and kindred preserve the state for ministers belonging to it and

all my friends. And as death is unavoidable part with thy life doing an act of benevolence. Bestow upon me O most auspicious the bliss that is obtained by the most austere devotion by acts of charity and the performance of religious ceremonies and at the same time O most excellent attain supreme bliss thyself. May thy auspices O most auspicious keep me secure from Rikshasas Pishachas terrors serpents bad powers and other evils. And death being inevitable may they harm Bhagavat in the last moments by copious streams of blood spouting from the arteries of thy fleshy rock.

It is plain from all this that the victim is an impersonation of Siva, and this fact is not concealed.

When this has been done O my child on the victim is even as myself and the guardian deities of the ten quarters take care of him. Then Brahmā and all the other deities assemble on the victim.\*

Now if we compare all this with the transubstantiation rites of the Roman Catholic Church, we find a close analogy. In each a God under one aspect of himself sacrifices himself to another aspect of himself that his faithful followers may drink that mixture of human blood and agnitate which the ancients believed to be the meal and drink of immortality†.

But it might be said that Victim Priest and God were all united.

As so in fact, we find that the sacrifice was a make-believe, all the adoration and prayer being made not to the God but the victim.

It seemed to me too on first reading the passage from the well-known Purāṇa that it was a description of Siva dying at the end of the year.

\* Blaquiere Asiatic Researches, Vol. V.

† Himself the Victim and Himself the Priest. Is a verse of a hymn based on Heb. vii. 27.



A perusal of the Great Mystery Play of Tibet fully confirmed me.

In the matter of devil dancing and sorcery Tibet takes the lead. Witness its great mystery play which might be called the Great Apotheosis of Siva. Man according to the Lamas is surrounded by hordes of man-eating devils who vex him with diseases and accidents. These demons infest the air, the earth, the water and are ever seeking to destroy him. Against this endless persecution he can himself do nothing but the great Siva benignly comes to his aid and places at his disposal charms, spells, talismans which are wielded by the good spirits or Lamas and these aids can be obtained by a proper attention to Laman rites and above all Laman offerings. In the drama I am considering millions of furious battles take place and brief victories occur to the good sometimes and the bad sometimes for the effect of karma or magical energy is transient.

And only for a time, says Surgeon Major Waddell, can this race from persecution endure for all the exorcisms of all the saints are of little avail to keep back the advancing hordes. The attacking demons must come nearer the soul again.\*

The great Miracle play or Mystery of Tibet is called The Sacred Body of the Dead Year and it is acted on the last day of the year by all sects of Lamas as Surgeon Major Waddell tells us.

Strictly analysed it has two parts and two distinct plots or motifs.

1. To set forth the importance of Tantrika rites, charms, etc.

2. To reveal the mighty secret of the old world immortality won through drinking the blood of Siva impersonating the dead year and being sacrificed for the purpose.

\* Waddell, *Buddhism in Tibet*, p. 323

These sections are plainly of different dates. Indeed if you saw the play acted for the first time your first question would be: What is a *tsi* to do with the dead year, and where is its body?

The first part is a tedious and overdone battle between demons who are red and black who assau one another with bows and magic weapons. The part is a confused attempt at a local version of the drama who assumed the disguise of a black hatted devil dancer to assassinate King Lan Darma.

Then comes the part that most interests the modern reader.

Four ghouls bring on an object wrapped in a black cloth. These ghouls are called the Four Cemetery titruls. They place the cloth on the ground, and dance round it with intricate steps. They raise the cloth and discover a huge dough statue of a man. Organs representing the heart, lungs, liver, brain, stomach, intestines, etc. are inserted into it, and the heart and the large blood-vessels and limbs are filled with a red-coloured fluid to represent blood. Plainly in the original version of the play a real man was killed. This is confessed. Cannibalism was an ingredient in the play until the great Tibetan saint Padma Samonawa in the ninth century substituted a man of dough for a victim of human flesh.

Then comes a great procession of painted gods and devils, naked figures with the heads of tigers, serpents, horses, bulls with demonic Brabams and Vishnus and Indras, and even demonic Rudras, for every being divine or otherwise in Savism has two aspects like the divine being. These are followed by the neidresses in wearing the twelve Tanna under devil. Ten horns and and umbels and large trumpets eight or ten feet long and wooden tambourines and a portentous and long-drawn whistling with the fingers on the mouth.

Now comes on the chief fiend the ' Religious King devil ' with the head of a bull holding in his right hand a dagger and in his left the pasha or Thag-noose. This character can only be assumed by a monk of the priest monks. The Emperor of China on one occasion rewarded him with a dress of great price. There is no great secrecy in this Mystery about the identity of this Demon King. The more intelligent Lamas admit that he is *Siva* as *Mahākāla* \* and that the stage of this mighty drama is *Siva's* hell.

Now for the great climax. After more devil-dancing the Demon King draws a sword and a axe and hews the figure of dough mugging a bear all the time assisted by his devils who tear the figure to pieces. These are collected in a huge silver basin, shaped like a skull and carried in a procession to the Demon King who eats a small portion and then throws the rest into the air. ' They are caught for by the other demons, who throw the pieces about in a frantic manner. Then a sacrifice of apparently the same figure in papier maché is made with blood and atak in a human skull. '

Now if we put this description side by side with that of the victim in the Sivan mystery we find that they mutually explain one another. The dough figure in Tibet is the ' Sacrifice ' body of the dead year. The name explains everything. And so is the Victim described in the *Kāṭhaka Purāṇa*. And the scraps of flesh and the skull with blood and spirit are the immortal food scrambled for by the gods and men in the old mysteries. Tibet in the old days reeked with cannibalism. ' At the new year in Tibet ' says an ancient Chinese manuscript deciphered by Dr. Hushell ' the Tibetans sacrifice men or offer monkeys. '

\* Waddell. *Buddhism in Tibet*, p. 131.

† *Journal R.A. Society's New Series XII* p. 440.

Up to the Middle Ages says Dr Waddell "cannot ~~be~~ <sup>be</sup> regarded and yet ~~get~~ <sup>get</sup> survive in the dough images the ~~same~~ <sup>same</sup> of which form an essential part of the Lamas' daily worship. He mentions too that as great a ~~time~~ <sup>time</sup> taken for human flesh even now that the Tibetans ~~now~~ <sup>now</sup> a portion of the human skin when preparing the human leg bone for a bone trumpet. Also we can remember that the negro bones the Lamas in the Tsang Lo valley are cannibals to this day."

A ~~man~~ <sup>man</sup> scene in the great ~~M~~ <sup>M</sup> play must not be omitted. A ~~figure~~ <sup>figure</sup> a ~~chud~~ <sup>chud</sup> in ~~drag~~ <sup>drag</sup> is brought in and naked skeletons something like ~~Siva~~ <sup>Siva</sup> as a ~~secret~~ <sup>secret</sup> in at ~~the~~ <sup>the</sup> dance round it and make believe it ~~with~~ <sup>with</sup> a ~~twi~~ <sup>twi</sup> appears. Then ~~the~~ <sup>the</sup> ~~music~~ <sup>music</sup> playing, low music and the swinging of censers a stately procession comes through the porch of the temple and slowly descends the steps. Under a ~~happy~~ <sup>happy</sup> borne by attendants comes a tall form in beautiful robes wearing a ~~large~~ <sup>large</sup> mask representing a benign and ~~peaceful~~ <sup>peaceful</sup> face. As he advanced men and boys dressed as abbots and associates of the Church of Rome prostrated themselves before him and addressed him with ~~adoring~~ <sup>adoring</sup> and pleasing ~~praising~~ <sup>praising</sup>. There are ~~do~~ <sup>do</sup> ~~is~~ <sup>is</sup> whether this figure is Padma Samonawa a ~~poet~~ <sup>poet</sup> a ~~poet~~ <sup>poet</sup> and indeed was ~~the~~ <sup>the</sup> Buddha himself. The ~~d~~ <sup>d</sup> ~~ones~~ <sup>ones</sup> flee away with ~~ed~~ <sup>ed</sup> ~~shakes~~ <sup>shakes</sup>. A more ~~important~~ <sup>important</sup> question arises. Was this ~~the~~ <sup>the</sup> ~~old~~ <sup>old</sup> the new year? The ~~up~~ <sup>up</sup> ~~the~~ <sup>the</sup> ~~new~~ <sup>new</sup> ~~year~~ <sup>year</sup> with ~~flow~~ <sup>flow</sup> ~~to~~ <sup>to</sup> ~~mark~~ <sup>mark</sup> ~~the~~ <sup>the</sup> ~~year~~ <sup>year</sup> against the seeds of evil. This remembrance of what was ~~alleged~~ <sup>alleged</sup> the ~~ancient~~ <sup>ancient</sup> sects in Alexandria. I say ~~the~~ <sup>the</sup> ~~new~~ <sup>new</sup> ~~year~~ <sup>year</sup> ~~had~~ <sup>had</sup> with ~~the~~ <sup>the</sup> ~~up~~ <sup>up</sup> ~~at~~ <sup>at</sup> ~~the~~ <sup>the</sup> ~~year~~ <sup>year</sup> ~~the~~ <sup>the</sup> ~~new~~ <sup>new</sup> ~~year~~ <sup>year</sup>. But why was he ~~satisfied~~ <sup>satisfied</sup>. It ~~seems~~ <sup>seems</sup> ~~to~~ <sup>to</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> his fate both in Alexandria and in Tibet. Logically the big dough

\* Waddell, "Buddhism in Tibet," 518.

\* Waddell, "Buddhism in Tibet," p. 126.

figure is the old year and the little dough figure is the new year. What is the white flour? plainly the white ash of the men and gods and systems that remorseless Mahākāla has swept away.

Mr. Meredith urges that even the phraseology of the Roman Catholic Eucharist bears traces of a real sacrifice. The word 'Sacramentum' in old days could only have meant an oath the oath in fact of the early Christians not to reveal their mysteries under the pain of death. Then the word 'host' meant a sacrificial victim and not a piece of bread. And what is still called the 'altar' must have been a real altar up to the time when the ninth and tenth Canon of the Council of Nice imposed upon the Christian priests degradation if they sacrificed any more.\* And the word "mass" from 'Ita missa est' was also pagan. Certainly, the Catholic and the Tibetan mysteries, and their modifications seem to have run on the same lines.

But how terribly important is all this to our special investigation, cannibalism and Bacchantic licentiousness forced into the Holy of Holies of the religion of the blameless, vegetarian, water drinker Śākya Muni.

\* Meredith, "The Prophet of Nazareth," p. 527

## CHAPTER XVI

### CEYLON

Hsuen Tsiang, the Chinese traveller on the religion of the Island in his day. Followers of the Great Vehicle. Bishop Copleston combats this. Five hundred Great Vehicle monks at Mahāpura. Mahān heresy. Kṣapoom. S'va as Saman Deva Raja supreme. The Island. Dewara and Bhaddra. Viharas in the same enclosure. Culture of the sick official handed over to the Kapu. S'va as Indra. A man had man. Indra. S'va as mystic. The Iohi. The Festival of the Buddha. Legend. Temple women. Kattagam or Kattakeya—His power and popularity.

We have seen that a crowd of monks from Alexandria were feasted in Ceylon in the year 160 A.D. on the occasion of the opening up of the Great Top at Ruwanwells. As these holy men were treated like orthodox Buddhist monks it would help us if we could know exactly what was Cingalese Buddhism at this particular time for Ceylon had plainly much to do with the passage of Gnosticism from India to the West.

On this point we have evidence of quite exceptional importance from the Chinese traveller Hsuen Tsiang. It is quite plain from him that what we call Siva-Buddhism was the religion of the island.

Bishop Copleston, in his work "Buddhism," combats this, and he begins with what seems to me, a slight mistake. He says that Hsuen Tsiang describes a school of Mahāyāna existing as far south as Ceylon.\* This is not at all what the Chinese traveller says.

\* Copleston, *Buddhism Primitive and Present*, p. 17.

In Ceylon, he declares, "are about ten thousand monks who follow the doctrines of the Great Vehicle and the context shows that he believed that the change had affected the whole island."

And why ~~was not~~ the testimony of Hsueh Tsiang be at once set aside, as the Bishop phrases it. Hsueh Tsiang was a sort of Lord High Commissioner selected by the head of the Buddhist Church to conduct the great convocation of King Sthanisa, which was summoned especially to consider the dispute between the followers of the Great Vehicle, Mādhyana, and the disciples of the Little Vehicle.

The Chinese traveller says moreover that the controversy raged fiercely for a time between the Great Vehicle was so common over the Little Vehicle. He tells us that one of the three Apostles of the Great Vehicle was Deva Bodhisattva, a Cingalese. He announces that the early Buddhists called the Great Vehicle the "Carriage that drives to Nothingness" and that it came from the followers of Jiva and not Buddha at all.

At Kandyapura the Chinese pilgrim came upon three hundred monks who had just fled across the water from Ceylon to escape the anarchy and famine consequent on the death of the king; these ~~thus~~ stopped his visit. The Bishop sets him aside because he never reached the Island at all,\* but supposing that Dr. Pusey was visiting the Isle of Man to see if Catholic ideas had reached the clergy of that island, and supposing that the steamer were wrecked but the passengers rescued by another steamer coming from the Isle of Man and having on board thirty seamen hastening to an Anglican conference to try these seamen would tell him quite as much about the religion of the Island as he could acquire by an actual visit.

\* Coppleston, "Buddhism," p. 22

In point of fact history supports the Chinese traveller. The Rājatatanāraṇa announces that a great heresy arose with the advent of the Wātūa. What it was is a little vague, but it sought to subvert by craft and intrigue the religion of Buddha. It was put down summarily. The books of the Wātūians were burned. But by and by a fire here it arose in the person of one Paḡamaṭṭa who was profoundly versed in the religion of the Kṣṭras, demons.

It is probable, says Emerson Tennant, that out of the Wātūian heresy grew the system which prevails to the present day by which the detestable Devas and Asas or dev-dancing are burnt in close conflux to the temples and Wāras, the orthodox Buddhists, and the barbarous rites of demon worship are incorporated with the abstractions of the national religion.\*

What was the devil dancing? A very able work will help us here. In the year 1829 Mr. Edward Latham published a work on 'Kappasim, or the Demon Worship of the Island.' It is enriched with forty-three plates, crude, untouched, fresh from a Cingalese bazaar, and therefore most valuable. They are from a collection brought home by Sir Alexander Johnston, a very noble Justice.

Mr. Latham with his plates gives us a very good idea of the Kappasim, or the devil worship of Ceylon. He was astonished when reading the work of Mr. Hodgson, to find how close was the resemblance in the matter of the metamorphoses, the heavens, and the divine agencies, between the Brahminism of the Hindus, who is generally pronounced the Hinayāna or Lesser Vehicle, and the Buddhism of Nepal, which we call Mahāyāna Buddhism.

Let us inquire first who is deemed the Supreme God, or to put it in the language of the country

\* See Emerson Tennant, Ceylon, Vol. I, p. 380.



what Deity possesses the mighty "Stone of Supremacy" the *Minne Phainge*. As the accounts are very contradictory we must see if the legends and the plates can throw any light upon it.

There was a Serpent King *Samana Deva Rāṇa*, Lord of Hell who lived in a place called *Nangewendeneye*. This Serpent King sent an invitation to *Buddha*, who came to his palace through the air and by a miracle created a darkness so thick that all the *Nāgas* subject to his sovereign fled in consternation. This allowed *Buddha* to occupy the *Minne Phainge* or Seal of Supremacy, and he issued from the four points of the compass which fragments he devils, as *Mitlplain* calls them still more. But *Buddha* released them from Hell, preached to them and converted them, and handed over to them the wood called *Jak girre* for their abode.\*

Two points are prominent. The legend is intended to give an account of the religion of *Buddha* superseding that of *Samana Deva Rāṇa*, or *Siva* with his *Nāgas*. *Buddha*, by his superior miracles, takes from him the *Minne Phainge*, and transfers his crew from Hell to a pleasant wood, *Jak girre* miraculously erected. It is called an island in the *Mahā-wanso*.

A second legend announces that *Buddha* at his death handed over the *Minne Phainge* to *Deva Rāṇa*. I do not see that this can mean anything except the advent of *Siva*. *Buddhism* with the date purposely misstated p. 130. *Deva Rāṇa* is *Siva*, and *Siva* now rules once more †.

\* The legend is taken from the *Mahāwanso* where is an account of *Samana Deva Rāṇa* who is said to have given the *Yakkas* in the garden of the area. He won by making his palace of skin fringed with gold flukes in all directions. See *Mahāwanso*, "Turnour's translation, p. 3.

† *Deva* means the *Deva* of *Devas*, *Siva*. Beal's "Sanskrit Dictionary")





SEKKHARA SINGH NO. 170 THE STONE

But there is a third claimant for the Stone of Supremacy—Sekkara Sanskrit Śakra or Indra.

To those who have not studied Sivaism this claim gives rise to many contradictions apparently purposeless. But Sivaism being a kind Pantheism, its god has two faces, that of a god of what men call evil as well as the god of what men call good.

Though the name Sekkara and some of the facts concerning him indicate the god Indra. Plate 20 there is more of Siva than his composition.

Sekkara has in the Devaoka a most wonderful tree the Tavatevra Tree. Its stem is a pillar of silver. It flowers only once in a thousand years, and produces most delicious fruit. In order to get this fruit the gods assemble in crowds, or a hundred years before it opens, and for one whole year they dance and sing accompanied by drums and other musical instruments. Having eaten of this fruit they become intoxicated for four entire months. Immediately the tree has flowered, Sekkara is informed of the fact, and he mounts the great Elephant Erravum to hurry to the festival.

Erravum is Indra's famous elephant Arāvana, but the Stone of Supremacy is the lingam. On it Sekkara stands when he administers justice, that is when he is Siva as Yama. If the accused is guilty the god sinks partly into the stone. It does not want Plate 20 to tell exactly what that means. Man, stone and spic-shaped crown make up an unmistakeable Lingam.

The gods of Kappasim are worshipped in erect ones chiefly rude called Dewales (devālayas?) and Dr. Davy is cited by Mr. Lynam as announcing that it is not uncommon to see a Dewale and a Vihara Buddhist Temple contiguous, or under the same roof.\* The Dewales have, or presiding genius the

\* Upham "Hist Buddhism," p. 130

Goddess Pattinee. She is described as 'the most mischievous fury in Ceylon' p. 50<sup>1</sup> and seems to correspond with Major Wauden's 'She Devil Devil'. Her likeness shows her to be Durgā. Above her head as a crown is a head of Śiva without the upper jaw. A clergyman named Fox, wandering in a jungle at night with one native attendant, came accidentally across a scene of devil dancing. The native was wild with fear when he found that his master was going to try and probe such tremendous mysteries.

'We came at length to a temporary hut (which they call a maduwa, adorned in front with cocoa-nut leaves and about sixty lamps made of coarse clay. I saw shadows of men, but they disappeared, and on my approach I only saw the Kappooa dancing before the place with hollow bangles on his arms filled with stones to make a rattle. Inside the maduwa was a sick man, near his feet was a wicker basket. This I lifted up. It contained a live cock smeared all over with soot.'

'The man who acts the part of the devil is dressed in a garment of dried grass or rushes which reaches to the ground. His arms and his feet are concealed. A white country cloth covers his shoulders. Round his head and under his chin are two or three cotton handkerchiefs. The face is frightful. The mouth and nose are black. Two large teeth project far beyond the lips. A row of coarse shells is bound over the eyes. On the head is a red cap which reaches four or five feet in height.'

Now here we get the Buddhism of the North, as it is called, face to face with the Buddhism of the South. In the Tantrika Rites of Nepal as Mr Hodgson calls them offerings of flesh and spirits and warm blood are made to the 'Ba is'. A mummer

<sup>1</sup> Upham, 'Hist. Buddhism' p. 121





MALE DEVIL-DANCER.

in a mask of Bhairava impersonates the god. Here also is a mummer impersonating the "Bal". The word "Bal" means literally a son-in-law but in Nepal and also in Ceylon it is used to denote the sorcerers as well. The devil in Nepal is called Bhairava. In Ceylon he has two enormous feet and turning to Mr. Upama's picture find that the demon so furnished (see Plate 21) is called *Indra Kumara*. Kumara is Siva's son and dancing before the altar a *Sivan* ride.

All the Cinghese, following the Buddhist hierarchy admit that above *Boddhi* there is a superior god *Samantdevārā*. This God says Mr. Upama is called *Saman* from *Samant* (i.e. Adam's Peak) where he is now living with his deities with power over Ceylon" (p. 51).

There he stands upon the *Mane Phalanga* or Seat of Supremacy given to him at the death of Buddha. There grows the immortal *Tava rāza Tree*. Around him are myriads of divine nīgas of mighty power rendered orthodox formerly by Buddha and he has moreover the sacred White Elephant which is Buddha reincarnate.

These devas watch to cure the sick and to preserve men from incalculable losses in their goods and are represented as residing on the peaks of their high mountains whence they inspect govern and exercise a tutelary superintendence over their favourite districts. The Buddhist Church make a virtue of necessity and officially accept the devas in the matter of the cure of disease. They say that Buddha gave that faculty to Kumara.

The natives of Ceylon says Mr. Upama show the demons honours and make offerings because they fear that demons can visit human beings with sickness and therefore they in cases of sickness invoke them and make offerings of money also of boud and unboud meats and cause the ritual arms







PLATE 22



SESH DISGUISED AS RUDRA

But are they outside the ship? Plainly one of the barnacles has taken command of the Bishop: apostles noters the Mysorean heretics and their attempt to mix up Buddhism and the religions of the south of India. And he tries to account for this heresy.

From early times hordes of Hindus have fled to the island from their oppressors. Also the native kings have sought their brains in India and selected Tamil soldiers for their body guard. And in point of fact the civilisation of Ceylon itself was due to India. But with all due respect to the learned Bishop I think he scarcely appreciates the puzzle. It is not whether immigrants in the island, Ceylon in the old days had, or had not opportunities of studying other religions besides the official creed. The puzzle is that a powerful hierarchy, for according to the French Bishop Bigandet Ceylon had a clergy as effectively organised and very like that of the Christians, the puzzle is that this hierarchy should have allowed their bearded saint to be pushed off his pedestal and a novel god to be placed there and that god to be worshipped with human sacrifices, cannibalism and Brahmanical orgies the very rites that Śākya Muṇi had spent eighty years in trying to eradicate.

Such a vast change must have come from above, not below. Hierarchies are accustomed to turn a deaf ear to the reasonings of individuals. At Nalanda, near Bodhi Gaya was the Arhant, the acknowledged pope of the Buddhists, the Mahāvamsa calls him the High Priest of all the world. Now the invaluable Hsueh Tsiang gives us a hint of what might have occurred. He says that Kaniska wanted to adopt harsher measures with a convocation of council and some high priest to elect at Nalanda though the priests and as ten thousand monks were strongly opposed to the proposed changes. But

Parvata, the prime minister, suggested caution and urged that it was safer to hold the convocation in his own dominions.

Many conflicting opinions will be expressed, and we shall not have time to answer and refute them. The whole convocation is attracted to this kingdom. Why compose Sattras? Your realms are defended on all sides by high mountains under the guardianship of Yakshas.\*

Is it stretching a point to say that the high-handed monarch, although he yielded on this occasion, still carried a prestige which was by and by successful?

In point of fact the religion of Vishnu is a vast cosmic amalgamation. A and B, let us say, are carrying in a turkshaw. A has been a shining Deva in Tavateinga, wearing a golden crown shaped like the pinnacle of a temple, but his Karma being exhausted and his moral nature deteriorated, he has come to earth as a punishment. B was a banker in one of the stars that whirls round a distant sun in the Milky Way, only at distance but with the largest telescope at Greenwich. But certain faults in his accounts have brought him likewise to the Karma of carrying heavy people about in rickshaws. (In his last earth was in hell, and was beaten by red demons with heavy clubs, but he bowed to the Shakti, or Lingam, several thousand times, and the Karma of this good action makes him now an elegant young prince receiving the salutation of the crowd as he passes along. There is no death, only change. The Karma is a vast penitentiary. Buddha † is said to have once been a Yaksha, a foul corpse-eating ghoul. And as Mr Upham tells us, he was once Venkatesa, the God of Tirumala, and he ruled the Tavateinga heavens with thirty-two Nat devas as his Counsellors. ‡ Then again he was

\* *Memoirs de l'Indoustan*, Vol. I, p. 74.

† Upham, "Buddhism," p. 62.

plainly Yama-rājā the Lord of Hell, in the splendid parable of the plague-stricken pig. In fact, in Ceylon, as elsewhere, Śaivism deals very cavalierly with Indian gods. Śiva's none other knocked off one of Brahma's four heads, and in the life of Buddha Brahmā with a funny parasol is made into a comic character during Buddha's great struggle with Māra the tempter.

Mahā Brahmā offers flowers to the cloth that cleans my feet. \* Dr. Rhys Davids tells us that Buddha had been six times on the earth as Brahmā, and the Tibetans have Buddha devas in their heavens. In point of fact the sun's great mark off hell from heaven, and a corpse eating Yaksas from a bright Deva with a golden crown have been a little obliterated by time. Sama's Deva Rājah although he is Bhairava, or what we call evil, in the divine economy sits in a palace at times in the Tavatimsa Heavens amongst the celestials and Sekkizars who's Nature in her most benign aspects has to put on the mask of Yama-rājā, the Lord of Hell, and judge the dead.

But we now come to a gayer question. What is the "Inebriating Festival of the Buddha?" p. 96. Mr. Upam himself is aghast at this question, and although he knows nothing of our Śiva-Buddha theories, visions of four Hades-antic mysteries in Babylon and Eleusis float before his eyes.

Indians prefer fables to Arianasian Creeds for religious instruction. The story runs that Deva Rājah, the Lord of Hell, cast his eyes on a man of renowned probity named Māga, and was astounded to note that this man with thirty-two followers was constantly revealing the roads for the Great Buddha, Dipankara, to pass. An idea he took that he was about to become the new Buddha himself. To frustrate this the demon hatched an infamous plot. He

\* Hardy's "Manual," p. 185.

invited him to the initiatory Bacchantic Festival that afterwards got to be called the Inebriating Festival of the Buddha. A 'Japan' (some mess of rice) was prepared steeped in the juice of the inebriating tree. Māga, who was Śakya Muni came with his thirty-two followers but scenting the deceit only made a pretence of eating and made Deva Rāṣa and his followers blind drunk. He then drove him and his Yakshas out of her. Here we have without doubt Buddha's descent into Hell an experience which was a prominent point of all the old Bacchantic Mysteries. It is added that Buddha being compassionate caused a floating island called Jak Garra to come and upon that he installed the Yakshas.\*

I will show later on from my five bas reliefs of the Amarāvati Tope now at the British Museum that this story must have been much valued in the Buddhist Kingdoms in touch with Nalanda. And Mr Upham shows plainly that Tappooism even when supervised by English or Dutch magistrates had pregnant secrets. Why did Mr Fox's native attendant show such fear when his master proposed to approach the Devil dancers? Why did those gruesome ghosts fade away into the enshrouding night?

At Galle in December 1817 Kālī Singar Karegay Gertensoe a tom-tom beater was examined by a sort of commission then sitting. These are some of his answers.

Q.—Who are the people that sing and prepare the Bak?

A.—There are only two castes: Berewaya and Oha.

Q.—Who are the people who dance the devil's dances?

A.—*I am not able to tell as the Kappoerates will know.* (This answer Mr Upham properly prints in italics.)

\* Upham, *History of Buddhism*, pp. 11, 59. See also "Asiatic Researches", vi. 207.

Q What are the four deities who act as priests to the four deities and who worship the four deities?

A I as a soul am unable to say but the happy ones will know it.

Q For what sickness or what reasons are the devil dances?

A The happy ones are the people who make them.

Q Do they dance the devil dances for the same purposes as they make the Kasi?

A I as also the happy ones will know.

All this points to scenes of misery and gruesome tales. And Mr. Lynam's drawings sketched at hazard show that the godless Patience and her appeasing substitutes were as far from human kind in Ceylon as they were on the other side of Adam's Bridge and also in Alexandria. Thus the "Great Kitey" Plate 40 in Lynam's Book has a woman's head in one hand and a knife in the other. What the Demon Amman when seems to prefer entrails as he is depicted tearing them from a human victim.

The Rev. John Calhoun gives us a translation of a Chinese masque. It is a very different affair from the "Gogol" Body of the Dead Bear in Tibet but in the presence of Dutch and English magistrates a poet had to be added. The grotesque masks seem much the same in the Kulan Nattanawa the Chinese masque as those who figured on the Tibetan stage being merely variations on the Dargi. And there is absolutely no plot to the drama. The characters come on one by one and describe their masks. But one point struck me. A bevy of handsome women nearly naked support each other in the air and make up a pyramid the upper being crowned with a cap. The native poet says frankly that this is intended to excite the animal passions of "ganaols." Now the Tibetan mystery gives the

\* Calhoun Kulan Nattanawa, p. 46



cannibalism of the known Saxon rites and the "Inebriating Festivals of the Buddha" gives the drunkenness. The Ceylon masque certainly adds the third ingredient the erotic stimulant. I have more to say about the pyramid of women in the next chapter.

And even in Ceylon there are hints of human sacrifices. Images of human beings in rice are used in religion mysteries. It is a fact of course like the dough images of Tibet points to repressed cannibalism.

And Spence Hardy writes thus:

"Huntians are not allowed to enter the dewāles and it is difficult to ascertain the exact nature of the rites thereon performed."\*

That difficulty might have been overcome if the writer had studied the religion of Siva as clearly as he seems in his admirable work that he has studied the religion of Buddha. The Dewālas are temples of Devas or Sivas and on the other side of Adams Bridge the missionaries could have shown in plenty of temples and their ghastly secrets. Material for Siva's sensuous (Lukka) would be ready in plenty in these temples if the cause of the devotees of the god, the Rājas of the god. Miss Weston (a missionary lady) gives a pathetic picture of a sweet little Hindu child that she knew very affectionate and really petulant. She sang to her one day some Christian verses and the little lady with a good education in the Indian song song manner with an Indian guitar, drawing from the lute her best as her religion had been her existence hundreds of years before that of Miss Weston's mission. Two days afterwards she saw the child in the hands of two grave men, dignified educated men. What were they doing to her?

The men laughed. "We are taking her to the Temple there to marry her to the god."

\* Spence Hardy: *Eastern Monachism*, p. 201.

'The child had one hand free' says Miss Carmichael. She waved it to me and smiled, and then the dark trees hid her from me.\*

The little thing had joined the bands of temple women who dance and sing in the processions and feasts. Some are carried off like this even when they are five years old. A phrase used in the south shows how difficult it is to get clear of Siva symbolism. These Brides of the God are said to be "tied to the Stone."

In Tibet, women see nothing immoral unless the offending party is a married woman. Polyandry still exists there. "In Ceylon," says Sir Emerson Tennant, "the lower classes exhibit a want of business so shocking and practices so unconceivably vile as would scarcely obtain credence."

We learn also from him that polyandry is winked at by the Buddhist priests.†

*Apropos* of human sacrifices Mr M Conway gives a story from Ceylon which is very instructive. There was a Cingalese King whose wife had several miscarriages. The king consulted the happeoists, and they told him that a demon named Barakawa lived in a mountain near Kandi and that she could never have a son unless she sacrificed a virgin to the demon once a year. This was done until the Queen was an old woman. Then the sacrifice was stopped but so many diseases fell upon the royal family that the sinister remedy was renewed until the arrival of the British in Kandi in 1815.‡ If all this was done openly as late as that what may have been done and may be doing even now in secret?

Sir Emerson Tennant affirms that for magical purposes children were slaughtered when he was in

\* Amy Wilson Carmichael, *Things as they are*, p. 218.

† Sir Emerson Tennant, *Ceylon*, II, 423.

‡ M Conway, *Demonology*, Vol. I pp. 260, 266.

the island. In 1840 a case came before him of a sorcerer who was accustomed to cut off the heads of young children. The little skulls were scraped and denuded of the flesh and cabalistic figures were drawn upon it and the name of a person whose death was desired was inserted on it. Then it was taken to a graveyard and for forty nights the evil spirits were invoked to destroy the proposed victim.\*

These skulls the Tamil Doctor obtained sometimes by murder, at others by the baby farming of his wife. The man got away but left behind him a book containing various charms and invocations, all addressed to Siva the Destroyer suitable for every imaginable purpose.

The festival of the Perahar, described by the Major Knox shows how completely the reign of Siva reigned in his day so, nine in the island†. A branch of a tree covered with flowers was the chief object of worship to Siva as the *Isate nza tree*. This paraded the streets on a magnificent elephant with many drums and trumpets and Siva's son Karttagam, Karttagam or Karttaka and Poting Dio Pattinee on other elephants, wore the *Perahars*. Maskers as giants, the *hams* as are an gigantic and about fifty elephants were in the procession. Thousands of ladies and gentlemen and all the beauties of Zeylon eyed the parade. And it used to be a custom of the king and his Court to come. One king tried to stop the show and in the year 1664 there was no Perahar but a rebellion in consequence promptly caused the monarch to restore it.

The three chief gods have each a separate pagoda. Knox tells us that the Cingalese worship as a chief

\* Sir E. Tennant, "Ceylon," II., 428

† Knox, "Relation of Ceylon," p. 157

PLATE 23



From *murahat*.

DINGUA AS A DARTER.



god 'Ossa polowa maupit dio (the Creator of Heaven and Earth) and neglect Buddou.

And modern travellers tell the same story. Professor Rhys Davids tells us that in the quadrangle of almost every Buddhist temple is a dewale—a shrine to the Devas.

And Spence Hardy and Sir Emerson Tennant tell us that in the Mahā-Dewayo Wihara Durgā as Pattinee, and Saman Deva Rā ah (Śiva) with his son Kattragam (Karttikeya), have their statues in the temple itself.\*

I conclude this chapter with a design very popular in Ceylon. Is this the model from which the Java of Mr. Crawford received its jawless Śiva?



\* Spence Hardy, p. 203.

## CHAPTER XVII

### ALEXANDRIA

Adi Buddha described by Hodgson. Abraxas described by Matter—Close points of contact. Mitras—Isis and Buddha at Easter. Abraxas an individual and also the whole body of the faithful like bangha, and also St Paul's Christ. Points of contact between Kattragam and the Logos of Philo—Abraxas has two serpent legs. So has Padmapani in the sculptures of Jemraige. Some analogies between Sakhras and Serapis. Earth is hu-man-na, stone. Description of the advent of the Son of Man in the gospels, quoted Terentium what was expected but quite in harmony with Siva's Pravaya.

I will open this chapter with a noteworthy description of the Supreme Buddha as conceived in the Buddhist books that came from Nalanda to Nepal. It is given to us by Brian Hodgson. I will then quote what Matter tells us of the God of Basilides. Linked together the passages read come as

According to Hodgson the Buddhists hold that 'Ishtwara, the Supreme God, the Absolute, is Nirvritti, and Nirvritti is this—to know the world to be a mere semblance, unreal and an illusion, and to know God to be one, and Pravritti to be the opposite of this supreme science, and in fact the practice and notions of ordinary men. Therefore according to Nirvritti Adi Buddha is the author and creator of all things, without whom nothing can be done, whose care sustains the world and its inhabitants, and the moment he averts his face from them they become annihilated, and nothing remains but himself. \*

\* Hodgson, "Religion of Nepal," p. 46.

Now from Matter we learn that the God of Basilides was unborn unmanifested, nameless. He who hides himself in the plenitude of his perfections."

When he manifests these they take the form of countless beings and are ignus to himself. Each of these is not a mythical fancy without substance. Each is really God—and without him they and their worlds fade away into nothingness.

In connection with these emanations Matter details what he considers a curious piece of letter puzzle—the Abrasax. These letters make up three hundred and sixty-five, and Abrasax is the God that rules the Pleroma, the manifested world. The Indian Pravritti is distinguished from the unmanifested, the Gnostic Butkos, the Indian Nirvati. Abrasax is plainly the year-god.

In this letter puzzle the mightiest mysteries were said to be concealed."

Matter tells us also that *Myster*, the Persian Buddhist divinity, has a name whose Greek letters also make up three hundred and sixty-five, and who is also called the Word. Tertullian said of this god that it imitated the 'Mystery' of the Resurrection. Jerome, a Christian controversialist who lived in the fourth century, tells us what that 'mystery' was. Every year Myster was supposed to die at Easter. In the form of a stone he was buried with great pomp in a cave. Then in a day or two he rose again with much rejoicings and illuminations.

But the most important of the ideas received by Matter as held by Basilides I take to be this. That Abrasax was at once a single divine being, and also the entire body of the emanations that were manifested (*la totalité des intelligences qui composent le Pleroma*). \* Does not this bring strangely together the Buddhist and the Christian Vice-God? Sangha

\* Matter. *Histoire du Gnosticisme*, p. 411.



also is at once one individual and all the congregation of faithfuls. And St. Paul held the same idea that the Church was the body of all the faithful.

"For in Him the Perfume of Divinity wholly dwelleth" (Col. ii. 9).

Whilst Christianity remained Jewish all art illustration was impossible as Mr. King in his "Gnostics" points out. It is given an importance to the Gnostic gems which filtered in as talismans.

Matter tells us the certain stones (*les pierres de Basides*), were viewed with special importance. These are plainly what in England we call the "Gnostic Gems."

Plate 24 gives some of the most important.

They throw much light on our special subject.

Epiphanius tells us that certain heretics even in his day had a god with serpent legs, and they called it Abrasax. Ictianus also attacks certain Christians who have taken unto themselves gods with wings, or with the heads of dogs, or of lions or serpents, with the legs downwards.

Basides died A.D. 136 and Epiphanius lived about A.D. 400 so Abrasax (see Pl. 24 fig. 1) must have been the symbolised representation of the manifested Supreme the Logos for a considerable time.

Philo says Hermetism described his god as a simple entity. He disclaimed for him every name, every quality, even that of the Good, the Healer, the Blessed, the One. Since he is still better than the good and higher than the One, he can never be known as such, but only that he is. His perfect name is only the four mysterious letters J H V H, that is pure being. It was the problem of theology as well as religion to shed the light of God upon the world and lead it again to God. But how could this being which was veiled from the world be brought to bear upon it. By Philo, as well as by all the philosophy

PLATE 24.



GNOSTIC GEMS



of the time the problem could only be solved dialog-  
u-ly. Yet by making his exalted nature it might  
be done. If not by us being yet by us we can be  
in-comes the world. His words is angels and in  
it that a host and might that the instrument the  
in-quires the melody and messenger of such  
a pattern and that a pattern of it, if the second  
and even we can see in divine World dialog com-  
municate with the world."

[illegible]

Katragam, like Abbot, used the rock for a symbol. It figured in his banner. His temple was more

\* Karm ... of ... 1 p 21

honoured than the wharfs erected for the worship performed by the king. He received from Budaba the chief power to cure the sick—especially those of royal blood—also to perform miracles—to assist men in distress—and to do good to animals. Once a year he had in Ceylon a magnificent festival. All Ceylon assembled—and also Hindus from the Malabar and the Coromandel coasts. On the tallest of the phants seated magnificently, what precisely he gemmed the god passed a song accompanied by drums and lighted torches. The festival lasted fifteen days. Then with much mystery a golden sword was carried in a palanquin to the nearest river to cut the water farthest from the shore. The god sword was apparently as much honoured as the god and was carried back carefully to the Temple.\* His god sword explains much of the popular enthusiasm for Kattagam. Ignorant natives in a sort of ecstasy of the crowd of religious around them would seek a solution in the golden sword. As a story told that Kattagam was the son of Siva and his wife Pattar or Parvati and was moreover the end of the world before the world.

A new Abraxas and Padmapati the Buddhist Parsens Divas according to Hodgson† have each two serpents on legs. See fig. 2 Pl. 24 of Padmapati taken from a bas relief of the sculptures of Jemagat. And the story of the two was a Siva when scrambling for the dead body of Siva as he dying year seems entirely to have recalled the Buddhists for we find it amongst Hodgson's quotations—‡

From between his Padma Pat's shoulders sprang Brahmā from his forehead Mañdeva from his two eyes the sun and moon from his mouth the

\* Colman History of Buddhism, p. 52

† Hodgson Journal of the Asiatic Society, 18

‡ Hodgson Kingdom of Nepal, p. 18

air, from his teeth Sarasvatī and so on and so on \* Remember that from the belly of the S van Victim sprang the Serpent King. Abrasax was certainly two serpents from the belly downwards.

Let us now compare Kattragam and the Logos.

"The Logos is the son of God the Father" says Philo (De Profugis). Kattragam is also the Son of God the God whose followers started all the subtleties about the Logos.

"The Logos is superior to all the Angels" (De Profugis)

Kattragam as the god of war commands all the Devas.

"The Logos is the Physician that heals all evil." Kattragam in Ceylon is the chief healer as well as the chief fighter, practically identical functions when healing means battling with evil spirits. Hence the importance of Kattragam's gold sword, and the big shield of Abrasax.

Says Philo - "The just man when he dies is translated to another state by the Logos, by whom the world was created for God by his said Logos by which he made all things, will raise the perfect man from the dregs of this world and exalt him near himself" (De Sacrificiis)

Abrasax has a whip which makes him the Lord of Hell and supreme judge. The Christos of the Gnostics had the same function. Also he brought not peace but a sword and could summon more than twelve legions of angels.

All this sheds a flood of light upon the Gnosticism of Alexandria. It was Buddhism filtered through the Kappooism of Ceylon. Samana Deva Rājā and his Nāgas is reproduced in Iadibaotl: a serpent God with his seven serpent-headed sons. Then the Goddess Pattinē is equally prominent. It was the aim of Philo, one of the Gnostics ever to be the "Ser-

\* Cited by Hodgson from the Gunakaranda Vyṅgha, p. 55

vant of Sophia, the inspirer of all that is good. The most holy book of the Alexandrine version of the scriptures is called The Book of Wisdom. Sophia in the same way that the tracts of the higher mysticism of the Buddhists are called Prañā Pāramitā, the Wisdom of the other Bank.

But Pattince is also the Gorgon, a popular Gnostic gem. She is the Serpentine Durgā.

Another plagiarism is noteworthy. Sekkran, the god half stone half man sits on his stone in one of Mr. Upham's drawings and has in his hand a cup of wine. Now the chief god of Alexandria was Serapis, and his conventional head Pl. 24, Fig. 4 is crowned with a wine cup and tree markings, the wine of the Tavastenta Tree. His hair is a coiled serpent.

This gives a meaning to one of the most popular of Gnostic myths. Here is Sekkran, the god half man half stone. In the mysticism of the Kabbalah the Cup of I Chaiim designates the Elixir or highest grade in the progress of the mystic. Some trace a version of this idea in the legends of the Sangraal. Another gem Pl. 24, Fig. 3 shows the god half man half stone still more clearly. He figures as a King and also a Yogi. King's iconoclasm gives several specimens of this design. Each has the long hair of the Yogi and the Nazarene. Each has a beard. Each also has his arms crossed. Mr. King dates the rise of Serapis from the building of Alexandria. The earliest statue that at Pompeii had Proserpine Durgā for a wife. Serapis has two faces, Krishna India and Janus or Kinnor. He was called Soter. The Saviour. As Tertullian\* tells us for his healed body and now. But Mr. King says that in his earliest form he was the Lord of Hell and Judge of the dead. These conflicting notions have been worked into Christianity. Imbulan talks of the

\* Adv. Valent. Chap. xxv

three nationalities of Egypt. The gods throw a light on this. The Egyptians, like the Indians, have a serpent. One, the bag which bears the Gnostics, is associated with Serapis. In the same way, the Gnostics have a serpent. The serpent, Serapis, and the third emblem, the Egyptian with the head of Horus, was a symbol of the Gnostics. The Gnostics made the serpent more plain. Here we see the serpent, as a symbol, coming from Egypt to the Gnostics of Alexandria.

Herodotus, who speaks in a very circumstantial manner of the deities and of the religion of the Egyptians, makes no mention of Serapis. His work was not introduced to Rome until 146 B.C. Serapis is described as a sort of Jupiter for Egypt. In the second century B.C. for the first time, Serapis, numbered fifty-three, at which great rites were effected. His symbol was the serpent, and he was pronounced one of the eternal gods, and Jacob in the Dictionary Mythologique says that his statue which Ptolemy replaced with that of Sinope was a block of granite dug and formed.

And the reader will perhaps remember Gibbon's account of the Serapis at Alexandria whose pompous colossal statue, upon a vast artificial mound one hundred steps above the city, glittered with golden statues, like the Mahomedwayo of a man in Egypt, and possessed of a vast vault and a magnificent apartment, presided over by the goddess Atana, the special patroness of the Brides of the God.

\* Gibbon, Decline and Fall, Chap. XXV, 141.

† M. K. G. says that the Serapis was in a style totally different from the Egyptian or Greek gods. But as they agree in the fact that the Serapis was a Gnostic god, it is not surprising that the Serapis was a Gnostic god. The Serapis was a Gnostic god, and the Serapis was a Gnostic god. ("The Gnostics," pp. 68, 69).



At Sinope an early statue of Serapis with three heads marked the rise of the N. E. and also like *Trailinga Isvara* the Past, the Present and the Future.

Mr Moncrel Conway commenting on the exceptional concealments of the body of Serapis likens them to similar veilings when the body of the Bambino of Araceli is exhibited. But the mythology of Ceylon sufficiently explains the matter. If a portion of the body of a god is sometimes of flesh and sometimes of stone, it would not do to show too much of him.\*

The ideas which we call Messianic which were in existence just before the epoch of Christianity were derived from many sources. From the prophet *Miah* the Jews had been taught to expect an earthly conqueror who was to destroy all the enemies of Israel and to set up the Chosen Race upon the Mountain of the Lord, resplendent with the glories *Miah* iv. 23 of his conquest. This Messiah was certainly a man for according to Daniel he was to be cut off. Then came the influence of a very old Persian book, the *Bundahish*. In it *Soshios* or *Soshyans* comes with his angels to effect a general re-creation, and to send the wicked to eternal suffering with *Ahriman* in hell.†

A work the *Apocryphal Book of Enoch* seems a version of this work. It dowered with *Jehovah* for *Ormuzd* and *Satan* for *Ahriman*. A similar re-creation and a judgment is there described, but *Soshios* is an angel and the savior of the heavenly host in the "Book of Enoch" is *Jehovah* in one part of the book and *Messiah*, the *Son of Man* in another. This work is quoted by *St. Iulian* and it was viewed as part of Scripture by *Jerome*.‡

\* Conway, "Demonology," I., 338.

† See *Bundahish* C. XXX. *Sacred Books of the East*, V., p. 190.

‡ Compare Chap. I., verse 4, with Chap. CCLXII., 4, 10, etc. *Laurence's translation*.

A fifth influence must be mentioned overlooked for a long time but now held by scholars to have had great influence with the mystical societies at that time abundant.

Five hundred years Ananda said Buddha in the *Udavigga* was the doctrine of the Truth shide. It is urged that this prophecy must have excited the Gnostics for Buddha's death is fixed at 475 B.C. and a new Buddha would be due exactly at the time of the coming of Christ. Now it is a noteworthy fact that each of these five descriptions is radiant on the theme of the Son of Man as depicted in the three first gospels. For his coming was to effect a complete destruction of the earth and the million billion star systems of the Cosmos.

The sun shall be darkened and the moon shall no more give her light and the stars in heaven shall fall and the powers that are in heaven shall be shaken. (Mark xiii. 25).

Heaven and earth were to pass away and a new heaven and a new earth were to come down from heaven. Under such circumstances all the descriptions of eternal punishment in a cave under the earth with Ahimant or his abode must be more recent additions. If the Son of Man of the Gospels were really to come as described there would be no cave in the centre of the earth no Satan no wicked at all and the verse in Mark more than implies that the celestial horrors would have come to an end. It is true that these descriptions in modern gospels are made to refer to the taking of Jerusalem on the strength of an interpolated passage in Luke but that is quite irrelevant. The epistles which were much earlier than the Gospels announce that the heavens being on fire shall be dissolved at the coming of the day of God. 2 Peter iii.

\* Cited by Oldenburg. *Buddhism* p. 127 also *Real, Romantic History*, p. 16.

12 That phenomenon was not observed at the taking of Jerusalem

Now if we turn to the Buddhism of Ceylon we may find a possible explanation

It was believed that Śiva at stated periods effected the complete destruction of the Kosmos and annihilated both men and gods. Then he created a new Kosmos. This idea had come on to Śiva Boddhisattva.

In the Mahāvamsa Kappas, Kaipas Sansk are constantly mentioned, periodical destructions that come like a thief in the night. Their arrival says Mr. Turner can be no more calculated upon than a man can guess how many mustard seeds there are in a mountain one yojana in height made up entirely of mustard seeds.\*

It says Mr. Upham writing of Ceylon Buddhism "is philosophically described as a circle. The universe arises in beauty and excellence and enjoys a golden age of excellence and peace. It deteriorates as it passes through a determinate series of changes from its brightness and glory, the stature of its inhabitants diminishes, and the perfection of its fruits and every other natural quality become proportionately lessened and impoverished by stated degrees, until the arrival of the period of total destruction for which three agents are periodically assigned, namely fire, water and wind. Each of these causes has its exact limits. The last is the final and grand cataclysm which sweeps the whole system into general destruction."†

Matter believes that the cruel battle in the early stages of Christianity was between the Old Testament dualism derived by the Jews from Persia, and Gnosticism. It was said of Basilides that he made the devil a divinity. Readers of this work will see the falsehood

\* Turner, "The Mahāvamsa," p. 12

† Upham, "Buddhism," p. 3

of this indeed Matter relates it from the Gnostic's own writings. But much of the Christianity of the first ~~century~~ was totally different to the Christianity of Christ seems to be a complete misce between these two religions. The idea of the wicked as I have shown to be confined for ever and ever with Azazel in the flames of hell would be an impossibility to Platonists who believed that the Supreme Good burnt up all systems from time to time. On the other hand the idea of two omnipotent gods different and yet co-eternal and co-eternal and co-eternal and the terrible system of the state of man and their suffering which is the basis of the Logos and the Trinity would be pronounced utterly irrational except in regions where the philosophy of the masters of Siva prevailed.

In point of fact an atmosphere of Chinese Buddhism was bathing with Jewish influences in those early Christian days. Take the ideas concerning the punishment of the wicked and the rewards of the just. Each of these is now held to be eternal but in one passage of scripture Sathan and the sinners are described as being shut up to the fiery pit for a thousand years. Also the bliss of the just in the new Jerusalem like that of saintly natives of Ceylon in the palace of Tavatimsa is also limited to reign with Christ a thousand years.

Another point seems to connect Alexandria and Ceylon the action of "devils" in causing disease and the action of the disciples of Serapis and Jesus in curing it. Tertullian in speaking of the first says that they "induct on the body diseases and many grievous mishaps and violently visit the man with sudden and extraordinary aberrations."

And he says of the healers they are "Sorcerers also truly in respect to the cure of diseases" and that they often cause the diseases magically before they

proceed to cure them §. In St. Luke's Gospel (x. 17) we learn the great success of the seventy who were sent forth to "heal the sick."

A passage from Professor Harnack may be here cited dealing with Christ an times.

"The whole world and the circumambient atmosphere were filled with devils. Not merely idleness, but every phase and form of life was ruled by them. They sat on thrones. They hovered around cradles. The earth was literally a hell though it was and continued to be a Creation of God."

A graver point is the question of sex. The women of the Nicolaites, the Prodicians, the Carpocratians and others proclaimed that the laws of chastity were not binding, and an influential female leader, a woman named Agape, enunciated ideas very similar to those current in a temple of Siva, and she persuaded a large bevy of Agapeles to become in all innocence and zeal "Brides of the God."†

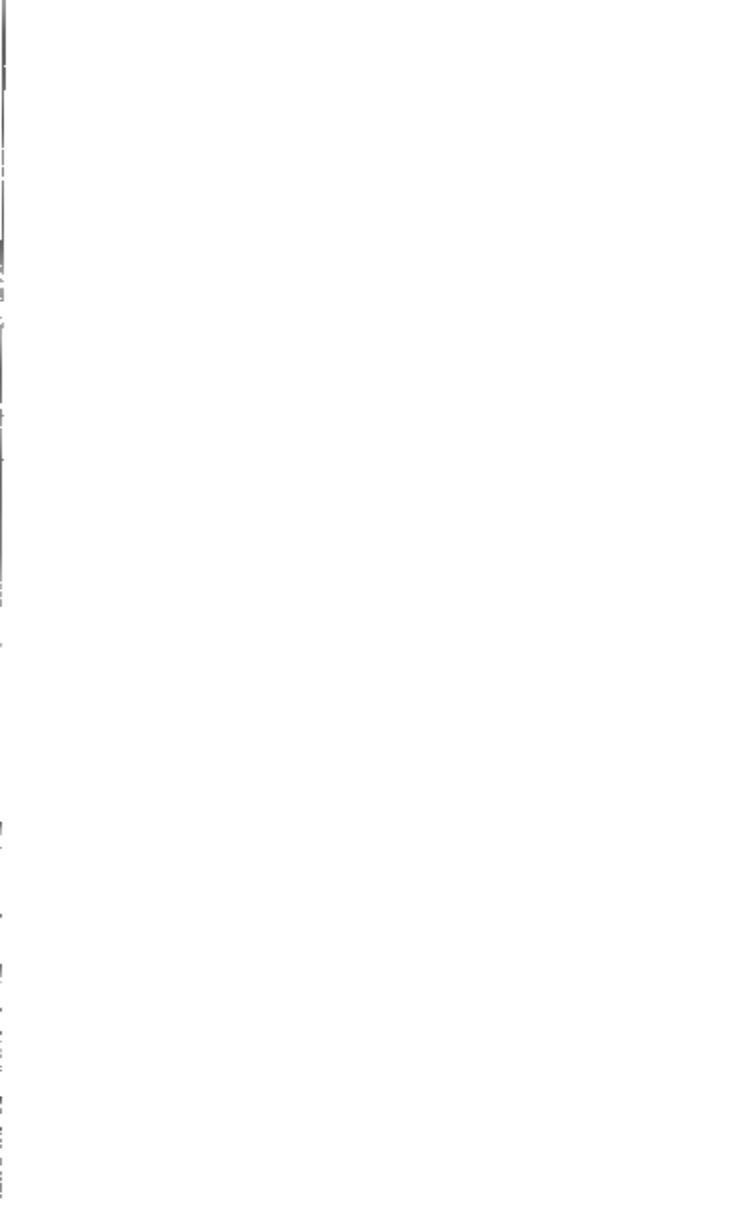
One point more. It was held in Ceylon that between the earth and Mienmo the fabled holy peak corresponding to the Jewish Zion and the Greek Olympus, were millions of Spirits. The space was called the "Jugandera." Had these spirits any affinity with those of the Archon of St. Paul, Eph. ii. 2, who had the domination of the air. Hippolytus tells us that the Great Archon Abrasax, had three hundred and sixty-five heavens.‡

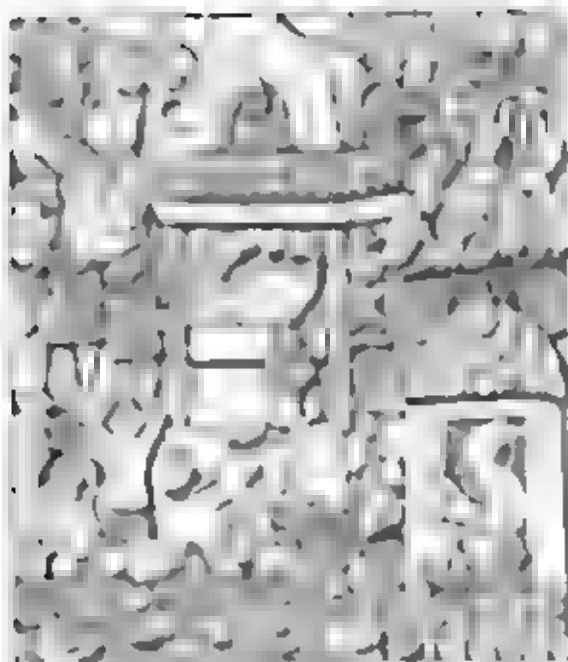
§ Tertullian "Apology," Chap. XXII.

\* Harnack's "Expansion of Christianity," Vol. I, p. 161.

† Matter "Hist. Gnost." Vol. III, pp. 13, 34.

‡ Hipp. Hist., VII., 14.





## CHAPTER XVIII

### OPHIS AND THE SERPENTS

Serpent symbol everywhere in Siva-Buddhism. Unknown in early Buddhism. Legend of Buddha burning the palace of the Nāga king. On a bas relief of the Sanchi Topes. The Serpent and the Lotus leaf. Valerianus. Dhyani Buddhas Sakta or Wives of the Dhyani Buddhas. Gnostic Aeons. They also have their Sakta. Violent attack of Tertullian on these Sakta. Tertullian and Fourth Gospel. Valerianus and Serpent Worship. The Gnostic Kristus a Serpent. Caenites and Naasenes. The Thousand-eyed Dasasatanayana; "in Alexandria.

IN Siva-Buddhism the serpent symbol is everywhere, on the miniature Chastya domes, on the heads of Buddha in all the temple sculptures on the altar. It is a striking and immensely important fact that on the early topes Sanchi and Bharhut there is no Serpent worship. One exception is noticed in Mr. Fergusson's Tree and Serpent Worship. I reproduce it (Pl. 25). This bas relief is to be seen at Sanchi. Sir Alexander Cunningham denies that it is Serpent worship, but Mr. Fergusson points to the altar and he makes one very noticeable observation. The worshippers are not like the other Buddhists of the sculptures. They have different dresses and different caps. Mr. Fergusson calls them Dasys.

I think if these writers had come across the legend of the burning of the palace called Nāgawenodenneye in the Cingalese records, their conclusions would not have been antagonistic. I have given this story



already. Buddha visits Samana Deva Rājab in his palace in hell. He takes him and Nagas to death by making fire issue from four sides of the palace. The Nagas are the ancient rulers of Ceylon and the Nigas are the first day-a sect of Siva. Probably in early times it was a general title. The five-headed serpent Platy is the serpent king with a crown and sword, but his and his varieties were not called like with the boss. The crown was a crown and a sword boss is in the corner. Buddha's count we must remember was to secure the Mūre Phāṅga of Sea of Supremacy. In one corner of the Palace Rājab was king, is magadha, a Palace. The Kasa-grass mat of the palace was called the Throne of the Buddha. Buddha was in.

The Fourth Gospel is regarded by scholars to be much more recent than the other three. It is thus all of the Gospel used by Valentinus and his followers. He tells us that there were four Gospels used by the church. Matthew's Gospel was the Gospel used by the Hebrews. Mark's Gospel was used by the Romans. Luke's Gospel was used by the Greeks. John's Gospel was used by the Valentinians. Does this mean that each of the four Gospels is a sect and a version of the early Gospel? The Gospel according to the Hebrews and the Gospel according to the Valentinians were each used by them to suit their teachings.

Valentinus is placed by Mayer at the head of the Gnostics\*. He became prominent in the Church about A.D. 136 on the death of Basilides†.

In our last chapter we dealt with the distinction drawn by the Gnostics between the visible and invisible portions of the universe. Valentinus seems to have gone beyond Basilides, he made Butnos the unmani-

\* Mayer, *Hist. du Gnosticisme*, II, p. 37.

† *Ibid.*, II, p. 38.

tested portion) into a God. Now one section of the Indian Swābhāvikas also worshipped a space turned into a God. The Prājñikas, says Hodgson, made Nirvṛtti into a God. And the other section of the Swābhāvikas went nearly as far. There was nothing, they said, but matter. It was called Swayambhu (the Self-existent).

The Mortal Buddhas who ruled this space as Śiva-Buddhism were changed into Dhyāni Buddhas, that is, Buddhas that have never lived on earth at all. This was of course nonsensical, but the strict pantheism of the second school required all divine beings to descend in an unbroken chain from Is'wara. Valentinus took over these Dhyāni Buddhas and called them Æons Eternals. With both they were "virtues," "powers," "emanations." Also they increased and multiplied like mortals, for each had his sakti, or female energy.

I will give the names of the Five Dhyāni Buddhas. They helped Iswara to build up the universe.

ATTRIBUTES.	DEYANI BUDDHAS	SAKTIS.
Savisuddha Dharma Dhātu (Purifying Eternal Law)	Vairocana (Sunborn)	Vajra Dhātawarī (Goddess of Eternal Elements).
Adarsana (Invisibility)	Aśobhya (Immovable).	Lochanā (Eye Goddess).
Pratibimbana (Eyes that sleep (not))	Ratna Sambhava (Born of the Jewel).	Māmaki.
Sānta (Calinness)	Amṛtābha (Diffusing infinite light).	Pāṇḍarā (Pale Goddess).
Kṛtyānusṭhāna (Strict to rites).	Amogha Siddhi (Unfailing aim).	Tarā (The Star).

Now let us turn to the five chief Æons of Valentinus and their wives or saktis.

## SUPREME GOD.

## THE ABYSS (BUTHOS)

AEONS		WIVAS	
Buthos		Eonon	Thought
Monogenes	only-begotten Son,	Aionion	with
Logos (Word).		Zoe	(Life).
An	Man Adam Kadmon.	Eonon	Higher Humanity.
En	En	En	En
Phos	The Light	Parusia	Sp

Tertullian attacks these emanations of Valentius and of eve increasing at new writings of beatus and Marcus. He denies their "Frater and pater" and their "communications of exorable and unseen embraces" and he makes much of the charges in religions at iterations of no name of the various beings human and divine at the end of an age. Aeonot restored to the Pleoma the Demurge promoted from the celestial Headman to the ager regna and the just of the earth disowned amongst the angels—without anyone being allowed to any way any of the matter of the earth for a body† does he not picture here the constant shifting of cards in the Civilian Pantheon and remind us that in the Mahāvīra there are at least seventeen distinct Devas who created the world? With humorous irony as the two Greek translators put it Tertullian describes how a woman prophet Soter the Saviour is formed out of these cosmic emanations, although St. Paul practically says the same thing. Tertullian especially attacks the gross deeds of Sophia and Achamoth, called left-handed deities; he tells us "Noeworthy is the fact that with these unostentatious Soter the Saviour had three natures—the carnal or left-handed—the right-handed

\* Tertullian, "Adversus Valent," VII.

† Ibid., C. XXXI.

‡ Tertullian, Ibid., C. XXV.

balanced between the carnal and spiritual and third the spiritual.\* This seems to show that the differentiation between the active god and the Unmanifested Supreme, or as Tertullian puts it the "placid and "stupid" divinity,† was not as close as insisted on as it is now. Padmapani wears his mask loosely and allows Trailanga Ishwara's head to peep out. Serapis was also called Soter.

Although the Buddhists and Gnostics differ in the choice of the virtues and qualities with which they christen their Æons and Buddhas, the analogy between them is sufficiently close.

Is there anything like all this in the Gospel that according to Irenæus was viewed at one time as the Gospel of Valentinus.

"No man hath seen God at any time. Monogenes who is in the bosom of Propator, he hath declared him" (John i. 18).

Propator is "The Father" of the Fourth Gospel, and according to Matter Proarche (the Beginning) is another name for him. Then we see that Monogenes made the world (John i. 3). He is the Phos, who lights up the Pleroma as Padmapāni lights up the Pravṛtti (John viii. 12). And the names of other Æons Zoe, Aletheia, Logos, Ecclesia, figure in the narrative.

Now this seems the teaching of Valentinus in epitome‡ but here comes a bewilderment. Neander calls St. John's Gospel an attack on the Gnostics.

This is a little remarkable. According to Irenæus, Valentinus at one time believed that this gospel set forth his philosophy and teaching and yet at a subsequent time a writer, not without shrewdness,

\* *Ibid.*, C. XXV.

† Tertullian, *Ibid.*, C. VII.

‡ That is the opinion of Tertullian ("Adversus Valent." C. VII).

can see nothing in the gospel but a fierce attack on Vaishnava. It seems plain that these two observers cannot have seen the same document, or at any rate, the same document in the same condition.

Did Valentinus know anything of serpent worship?

Irenæus declares that he did that the mighty Sophia, the Divina, the Wisdom of the universe had for mother the serpent Eveva, and for father Buthos, the void.

From a brought forth two emanations—one perfect the other is the other imperfect Sophia Ananias She descending into Chaos lost her way and became unknown to create a world entirely for herself.

Sophia as I have seen parented Iachabael and Iadabael parented by a mother who had six sons Sabaoth Adona Eloi chaos Asiaphorus Iao.

Ophus, says Master was at once with the Ophites both Satan and Christos.\* The Pneumatics

and John 11 14 15 to prove the identity of the Saviour and the serpent Ophus† Serpentem magnum fiant manum ut cum etiam Christo praterant‡ says Tertullian§ The Ophites outdid the serpent petting of Nagpur in India.

They bred in their sanctuaries living serpents, and these were so trained that during the celebration of the Holy Communion these creatures issued from their cages and came and blessed by licking it. The consecrated bread exposed on the holy table.¶ When the Ophites and Marcionites owned for es, and no live serpents were available they had to be content according to Theodoret, with a brass serpent in their churches||

\* Master Hist. du monachisme, Vol. II, p. 32

† Ibid., Vol. II., p. 163

‡ "De presenar," p. 230

§ Master Hist. du monachisme, Vol. II, p. 323

|| Ibid., Vol. II., p. 395.

Amongst the Gnostics there was a good serpent and also a wicked serpent. The Sethians and Paratæ worshipped a good Serpent. The Cainites worshipped an evil Serpent and so did the Ophites, according to Matter but Hippolytus identifies the latter with the Naasseni who professed to have received their teaching from James, the brother of the Lord. They held that 'Jesus' represented three principles, the angelic, the psychical and the earthly, in fact that he was apparently *Trilinga Ishwara*. Here is another curious point. According to Hippolytus the Naasseni and Phrygians called the Father "the many named, thousand eyed, Incomprehensible." \* Here we have *Dasasatanayana's* name literally translated. *S'iva* as *Sesh* is the 'thousand-eyed' (*Dasasatanayana*).

Here is a passage in a hymn of the Naasseni: —

"*Evde, evan. Thou art Pan as thou art Bacchus, as thou art Shepherd of brilliant stars.*" †

The Shepherd of the brilliant stars must be *S'iva* as *Sesha*, the shepherd of the spangled serpents in the sky.

Also *S'iva* is the *Bacchus* and *Pan* of the Greeks.



CURIA, FROM A ROMAN  
COIN OF ADRIANUS

\* Hippol., "Haer." v. 4.

† "Hippol. Haer." v. 4.

## CHAPTER XIX

### DESCENT INTO HELL

New evidence.—Five bas-reliefs of the Amarāvati Tope.—They illustrate Buddha's Descent into Hell.—Details of Amarāvati Tope imitate details of an early tope.—Tree Worship.—Tree stem a lingam.—Carni.—Worship.—Carni a lingam.—Roman Catholics maintain that their rites give the life of Jesus an epitome.—Question examined.—Not the life of the Jesus of the first three gospels.—A willing victim.—Suffering at night.—Herod Antipater, the King of the Jews.—An original type of Luke.—Why or ought it.—His death as same as that of a Catholic Bishop.—The "Amuce" the Hood wearing rag of the Freemasons.—The spear thrust.—Blood and water.—Baby New Year in Alexandria and Tibet.—Covered with flour.—Yet unclean on.—Elephantine dissolutions.

FROM Tibet and from Ceylon we have obtained evidence that there was in Siva Buddhism a sacrifice of the year god of a Sivan type. Is it corroborated? On this point I have accidentally come across some very startling matter and evidence given by the sculptures of the Amarāvati Tope in the British Museum. I came upon this evidence only very recently, but I do not regret the position it occupies in my little work as without these last three chapters its full importance would not be made evident. It completely confirms all I have said about the Tibetan Mystery of the Sacrificial Body of the Dead Year, and also the Inebriating Festival of the Buddha, for five bas-reliefs which I shall reproduce represent that festival series.

The large tope were developed from the sepulchral cairn, and have for ornament a handsome railing

and four gateways all covered with bas-reliefs and stone emblems. The Amarakull Temple stood on the banks of the Kutha in a niche. It is believed to be the Divya Desha visited by the famous teacher of Hindu Philosophy. It is believed also to be the Temple erected on the Golden Age when the faith of Buddha was brought back to India from abroad after many romantic adventures in which the Princess Hemamata figured as a heroine. The celebrated Sarnath Temple and the Amaravati Temple before it was broken up may have presented a distance a similar appearance. He dates the great Temples a very uncertain. Mr. Ferguson takes the four gateways of the great Temple at Sarnath within the limits of the first century A.D. and Mr. Alexander Cunningham in the 1st, 2nd, 3rd and 4th but the last authority holds that the mound was set up as early as 400 B.C. The Amarakull Temple in the view of Mr. Ferguson might have been erected anywhere between 200 and 1000 A.D. (One fact in my mind throws it further back to the past has some folks suppose. Coming from the temple with the last to Temple a monument for a Buddhist. I was surprised to find that the Amarakull Temple was of the same period as the one to exist in the first and second of a series of Buddhist temples proposed to supersede the rest. It was a magnificent structure but said to be only a monument which points to an epoch when such disguise was necessary.

That Buddhism was Saint Worship. There were seven great Saints or Buddhas. Famed for his Saint's day and he said it of K. Man. at the birth. The sites were simple as we have seen and covered to the ground where the relics of the Saint were deposited. Famed for the symbols a tree in the forest and a celestial light were offerings and adoration. This was the business of the Buddhist for the attainment of bliss and bloody sacrifices. With these simple



rites the sculptors of both the Sanchi and the Amarāvati Topes covered slab after slab holy men adorning trees and holy men adorning relic curnis.

Now Śiva Buddhism sought to wreck it as reform and re-introduce cannibalism and the bloody altar. And if you now y send use the Tree Worship of Amarāvati Pl. 26 you see that it is not real tree worship. The tree is the Tavatoma Tree, already described, that has a stem of silver. In other words it is the worship of the Columnar Lingam of Śiva.

A second plate Pl. 27) shows this very plainly. Here we get the worship of this Columnar Lingam and a few branches are put at the top to suggest the Tavatoma Tree the Tree of Śiva and as interpretation, the Soma Tree *Eucalyptus acida*. There are five or six large slabs at Amarāvati exhibiting this worship of the Columnar Lingam. Mark too at the base of the smallest lingam on a plate the Charan or impressions of Buddha's feet. Plainly it has been cleverly converted into a grinning head of Avalokitesvara, the base of the feet are his everlasting eyes, and the toes his terrible teeth.

In Chapter five I have already dealt with the dome-shaped lingam. Ornamental models of it are every where at Amarāvati. On them is usually the five-headed Serpent and often five Columnar Lingams. The five Dhyāni Buddhas are sculptured on the stle dome and present the appearance of the barrels of a cathedral organ. Why they are always five is a puzzle. The five Indriyas five senses, the five Bhūtas five material elements have been suggested. H. Hodgson tells us that they are at the base of every Mañi Chhatya Lingam Temple in Nepal.

It is a very important gain if we can show that at the date of the Amarāvati Tope the story of the Incubating Festival of the Buddha was in the

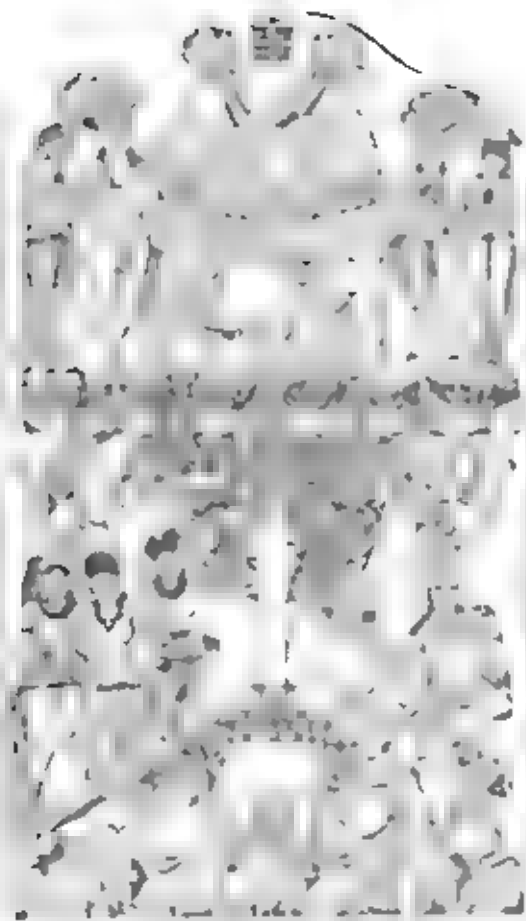
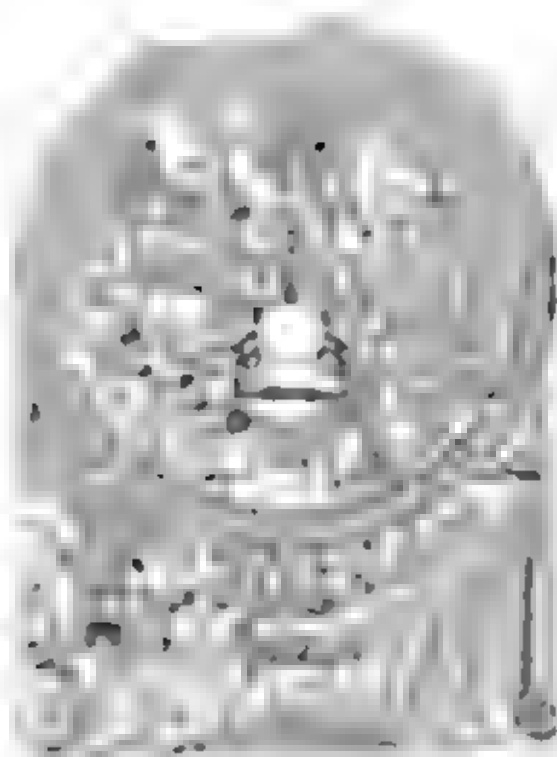
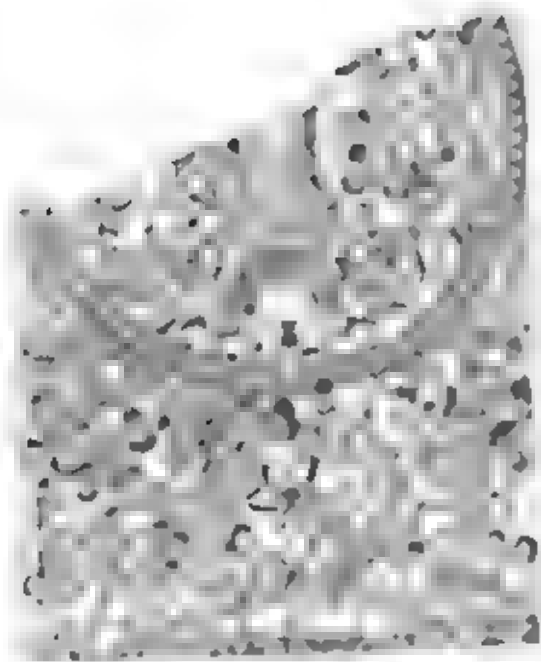




PLATE 27.













a toper he is made treacherous and an assassin. Mr Ferguson thinks that the vessel holding the drink that the assembled multitude is calling for in their corymbic frenzy is Buddha's alms-bowl but would an alms bowl be as big as a sitz bath, and require five or six people to hold it up?

In the fifth of these tablets (Pl. 90) we have a startling piece of corroborative evidence making plain that this group of bas-reliefs really tells the story of Māga. In the Cingalese Masque the Roman Nattawana, as translated by the Rev. John Calloway, a pyramid of scantily clothed women supporting each other in the air is a prominent factor\*.

Here is a similar pyramid six women. The Cingalese group consisted of five.

Matter declared that it was held in the old days that the word 'Abraxas' contained tremendous mysteries. The Roman Catholic priest with his amice, his wafer, his bell, his ornamental bandages, professes to give in epitome the whole story of Christ. This may be so but it is certainly not that of the Jesus of the first three Gospels, but it may be that of Abraxas.

To begin with Jesus prayed that the "cup" might be passed away from him, whereas the Syrian Year-god was a willing victim. Jesus was crucified in the daytime. Abraxas requires imposing tenebræ, the "terrors," "Paschal Candles," "New Fire." He suffers at night.

Commonplace occurrences may acquire in the process of time tremendous meanings. The sun sinks into the sea in the evening. It rises again in glory in the morning having passed through in that interval portentous and unknown terrors in the bowels of the earth. The ancients believed it passed through hell. The story of Sita, the story of Ceres, the story of

\* See page 257.

PLATE 30.

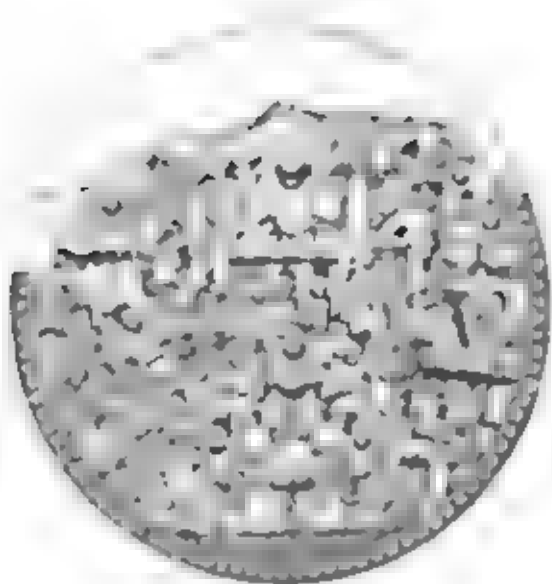


PLATE 30.



Buddha all hinge on this — and we saw that hell was also the theatre of the 'Religious King Deva' in Tibet. Deva Rājāh too in Ceylon was a hell, and the mighty darkness with which Buddha frightened his Nagās and the miraculous flames that issued from the 'carpet of skin' on which he sat can certainly claim cousinship with the tapers that are miraculously lighted in Christ's sepulchre in Jerusalem when the Patriarch of the Holy City goes into it at Easter and then brings them out as a prize for his zealous but combatant congregation, who wrestle for them wildly\*.

The death of the year-god by all ancient nations was fixed at the Spring equinox. He died always on March 25th. This gives a much graver aspect to the change of date introduced in the Fourth Gospel (John xix 14). From the three first gospels we learn that Jesus was upon the cross from 6 p.m. to 9 p.m. on Saturday. He ate the Passover with His disciples the day before and he appeared to James on the night of the Crucifixion. This we learn from St. Jerome who gives us a passage from the Gospel according to the Hebrews.

'The Lord after giving his shroud to the servant of the High Priest went forth and appeared unto James. Now James since he had drunk in the cup of the Saviour had made oath not to eat bread until he had seen him risen from the dead. The Lord then said, Bring me a table and some bread. And when he had received that which he commanded he took the bread and blessed it and brake it and gave it to James saying, My brother eat this bread, because the Son of Man has risen from the dead.'

From this two facts emerge —

1) It confirms our contention that Jesus was a water-drinking Nazarene for James, who according

\* Picart, "Ceremonies, etc.," III. p. 143.

to F. schinus was a Nazarene bound by solemn oath to abstain from wine ~~and~~ could not have drunk out of the last cup unless it was water only.

2. That he was crucified on the day after the Passover and not on the day of the Passover as John would make us believe.

Jesus is arrested by a vast multitude armed with swords and staves. They include the chief priests, the captains of the Temple and Elders. They all surround him and the King of the Jews and hand him over to Pontius Pilate who, learning that this offence took place in Judaea transfers him to Herod Antipas. And now on the splendid piazza of the Temple a strange scene occurs. Jesus is dressed up in a scarlet robe and a white bandage binds his eyes. In front of the soldiers of the palace headed by the chief captain and followed by the soldiers in a sort of game of the "Red Man's Hat" pattern Indian dance every one and his dog and cat "Prophesy" that Jesus is the Son of God and the Messiah. A dressing up is added into the solemn haughty dignity of Pilate, the representative of the most powerful monarch in the world. This officer instead of severely punishing the soldiers for their mistimed buffoonery in the market and sets up a buxom delectable on the spot although quite consumed with the knowledge of the arrest. And he himself sits and laughs even there among him and waggling their heads. Matt. xxv. 45. Even since the arrest in Bethaniam they seem to have been amongst the mob. The same must be said I think of the great company of women that knew him in Galilee. Luke xxiv. 41. They seem ever present around the Master. His last fatal journey to Calvary to them and even from the cross addresses an exhortation to them. His mother through the buffooneries of the chief priests who were waggling their heads

there would have prevented her from hearing most of it.

Now do we get here a *historical* or a *drama* like the *Sacramental Body of the Dead Year*. Is this Tertullian's *Mystery of the Resurrection*? We see many characters dressed up—kings, chief priests, centurions, soldiers, thieves, multitudes, actors remaining on the stage when they should be off it, and *swearing* set speeches in most *unhappy* places. And again in the *Sacramental Body of the Dead Year* we see a crowd of women for according to Philo dancing and concerted song were prominent features in the nocturnal feasts of the *Theurgists*.

In the midst of all this *hubbub* only one prominent fact emerges. The *Christ* is the *son* of Herod Antipas is not the *historical* Jesus. If it were really true that Pilate had found that he had no *standing* and that he had handed over the prisoner to be judged by Antipas—the judgment pronounced by that *man* would of course have been that *and* Jesus would have been at once released. But Strauss has shown that this Herod is a *phantom* due to the *genius* of the not very honest Luke. Neither the first two gospels nor the *synopses* that they drew from, knew anything of this Herod—and the Fourth Gospel also ignores him.

And the puzzle if probed at all shows many new difficulties. Herod Antipas the *King of the Jews* is a creation of mere fiction and yet he is the acolyte of the mystery. The dress that he wears, the *cross* that he hands over to the sacramental King of the Jews is apparently the same dress as the dress of the Roman *pontifex* *maximus* when performing mass. A little official *catechism* and broadcast for two pence at the Roman Catholic Library tells us that the *alb* or white tunic that descends to the feet of the priest represents the white garment that Herod

put on our Lord. It tells us also that the Chasuble represents the purple garment with which Jesus was clothed in derision as a mock king the *amice* is the white ag that blinded his eyes the *girdle* *maniple stole* are the cords that bound Him. The Eastern Church at the time of consecration on the monk's head after the tonsure the *Crown of Thorns*. Give to the bishop in addition to his keys his pastoral staff which is important when he performs mass, and we have—Herod Antipas.

Now, premising that we have proved that the Herod of the Conception story is a creation of fiction several questions tower upon us. Why is Herod Antipas dragged in at all? Why too is he dressed like a Bishop? Is Herod God Almighty handing over His divine powers to a mortal representative? If so why is he placed in the company of Herod which was the *amice* of a mortal gable, it of the story as he is placed. Has it any connection with the drunken rag of the Freemasons who indulge in Bacchantic horse-play whilst the priestly is being?

All is a puzzle. To see what was in the fourth Gospel at the date of Vatican and what has been added since seems hopeless. If the propositions were presented for arbitration to say an intelligent native of Japan he might well doubt whether the Jews were dealing with an evildoer who had earned the death penalty or a man so blameless as to be able to claim the glorification of personating the Year god at Easter.

"Take ye him and crucify him for I find no fault in him" (John xix. 6)

This astounding non sequiter of Pilate is capped by Compas when the first three temples wants to kill everybody who dares to read the sacred books except in the most literal manner. In the Fourth





mortal as well as His divine nature. Other points may or may not have significance.

Herod and his host pursuing the little infant suggest the "corpse devils" in Tibet, stabbing at the baby New-year with their spears.

Then the arrest is all unreal in John's Gospel. Father the hour is come glorify thy son " says Jesus, and He gives Himself up and seems to desire the proceedings to be hurried along. Before Pilate He refuses to plead, and in the Gospel of Nicodemus He declares that Moses and the Prophets have foretold His passion and resurrection, and He speaks like a fatalist.

One point more seems to have suggested a difficulty. Jesus in the three first gospels rises up a full-grown man, but Abrasax, as his name implies, is an infant when the New Year begins. That may explain the invention of Simon of Cyrene. Valentinus declared that he perished instead of Christ.

There is one point more. The Jesus of the first three gospels had, according to His disciples, a concise formulary.

"Repent and be baptised for the remission of sins" (Acts ii. 38).

The Christ of Valentinus had one equally short.

"Verily, verily, I say unto you: Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you" (John vi. 53).

Now the interpretation of this in the Roman Church is that all who fail to drink the blood of Christ sacramentally every Easter will be punished everlastingly in hell-fire. No two schemes of perfection could be more antagonistic. One sought to train the conscience of the man, dead by making him dwell over his own shortcomings. The other would have him ponder not on his own sins, but on an arbitrary condemnation that he might incur, or neglecting a shameful savage rite. For one hundred years, at least, the first was the only

"remission of sin" of the rising church. This is proved by the recently discovered Eudache which gives the words of the early ex. hamist. rite as used about the year 150 A.D. The cup is called the "holy vine of David thy servant." There is nothing about the body and blood of Christ. The allusion is to Psalm lxxx. 8 where Parosime is called a fruitful vineyard.

In Tibet the New Year, as we have seen, was a baby and Buddha, under a *ba, dachin*, of *sa* or like the pope in the old days of Rome, comes in attended by priests and acolytes with orthodox chasubles and albs and he protects the little infant with a coating of flour or as I suggest, with a white ash. Now one who stands out in the troubled water of early Christian controversy and that is that some sects in Alexandria, whether followers of Christ or Serapis is here unimportant introduced a baby covered with flour in the ceremony.

There is nothing about a descent into hell in the story of Jesus as read in the first three Gospels or even in the earliest version of the Apostles Creed. Again we can separate the Gnostic Christ from Jesus. But without doubt, Igen Clement of Alexandria, Augustine, Cyril and others believed in this descent, and even debated such horrible questions as whether Jesus felt the torments of the flames and whether like Buddha he cleared out hell or only took away the orthodox.

In the old days in France on Rogation Sunday a great dragon went before the Cross in the procession with a long tail tied with chaff. This had represented the souls in hell. And the third day, for the festival lasted three days, the tail was empty, by which it was understood, says Hone, that the first two days the devil reigned in the world but that on the third day he was dispossessed of his kingdom.\*

\* Iona. Ancient Mysteries described p. 34.

This short interval in ancient days was depicted on the stage with the most abominable and lascivious organs even in Christian churches. Smooth apologists deny this, but we know historically that up to the Reformation such scenes did occur in Christian churches. Hone in his *Mysteries* describes these Babylonian and Caespary rites: monks disguised as mummets, mummets disguised as monks, the Paternoster read backwards, a donkey brought up to the Communion Table and a mock dairy pommelled with imitation of a donkey's braying, "demoniacal dances,"

bands borrowed from the streets and brothels.

The Theriacs, according to Pausanias, represented Miriam and Moses on the stage with elaborate pantomime and solemn dances, and the Buddhists had their Inebriating Festival.

Philo an initiate of the Religion of Serapis, living in Alexandria, describes these impure mysteries:

Insensibly approaches and insinuates the new holy temples. He tells us of devotees performing unhallowed sacrifices, offering victims that ought not to be offered. He talks of an impure piety and debauched service."<sup>\*</sup>

The worship of Serapis reached Rome 146 A.D. but the Senate soon found, says Jacobus Lactantius Mythologist, its rites so objectionable that they were forced to forbid them.

Tertullian assails the "heavenly dissipation" of the followers of Valentius who initiated 70,000 into the secrets, the long initiations, the refinements and pious falsehoods of their mode.

All the divinity lies in their secret recesses. There are revealed all the aspirations of the fully initiated, the entire mystery of the sealed tongue, the symbol of virility."<sup>†</sup>

\* Philo. "Cain and his birth," sect 28

† Tertullian *Adversus Valent* cap. 1

## GLOSSARY AND INDEX

↓

Abraxas, a figure with Serpents  
 the chn h p. ing to  
 year god who dies at Easter.  
 263 has affinities with  
 less god, Kattragam. 26

Mother.

Aditya. Son of Aditi, the  
monist deity.

Ashwariakas, Buddhists guided  
by Patanjali's Yogi Sutra,  
the theistic school.

Am. & B. of the

Amarāvātī, Tablets from, reveal  
Bacchantic mysticism in  
Buddhism. 283

Anurita, Pili Amata, immortality "bread of life," for the food of the sacrifice after

Actual no. in d., stated from

$\Delta F_0$

And as we see the figure  
 of prayer, mysticism, etc.  
 as of the same kind  
 towards Hinduism, etc.

119 - rate in each Dain  
Lama. 110.

Avich, the "rayless place," hall,  
 repository.

## 2

Based on the above, a number of

Baptism, the Buddhist rite of

Beal, Rev. Sanouci, first suggests  
the occurrence in the past

Phagocyte	4	5	6	(10) <sup>6</sup>
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Bigandet Bishop, on the Buddhist hierarchy. 129, 216

Bumbarra, advised to destroy

But from the the  
law of the age and the  
at the of the with the  
non-de. of God.

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Begin a new area Spurt the available

- Brahmā**, the anthropomorphic god  
**Brahmacharins**. See *Seckers* of *Brahma* names for Buddha's early disciples.  
**Brahmajāni**, an Adept,  
*Büchner* *Ludwig*, derives Christianity from Buddhism, 1.  
*Metempsychosis*, on the, 17  
**Buddha**, esoterically God, exoterically *Sākya Muni*. See *Sākya Muni*.  
*Bernoulli* *Emile*, derives Christianity from Buddhism, 1

## C

- Carpet** (*kāsa* mat) of *Brahma*, a mystic state  
**Ceylon**, vast pretensions claimed for scriptures of, 92 & 149. 245  
**Chaitya** sepulchral mound, dolmen.  
**Chaitya** *lingam* a *lingam* disguised as a *Chaitya*, 109  
**Chakravartin** (lit. he who turns in the Zodiac?), a king of kings.  
**Child**, covered with flour, a feature in the Buddhist and also the Christian mysteries, 243.  
*Clement* of *Alexandria*, on India, *Colebrooke*, *Henry*, on the theistic *Sankhya*, 16 on the atheistic *Sankhya*, 16 derives the philosophy of *Pythagoras* from Buddhism, 17  
*Copleston* *Bishop* bases his onslaught on Buddhism on the *Mahāyāna* literature of *Buddhaghosa*, 245

## D

- Dharma**, the laws of spirit personified as a divine woman.

- Dhyāna**, the trance of extasis.  
**Durgā**, has many names and many functions. She is the Tree goddess, the pestilent breath of the ugly 39 patroness of the Thugs a foul witch, the 'Sho Devil Devil,' 112 but also the *Dharma* of the Buddhists, the Sophia of the Gnostics, the 'Church,' and the Virgin 89.  
 Descent into hell, Chinese legend explaining 285 in the Catholic Mass, 286 in the death of *S'iva* as the year-god, 287

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- Elora**, *Fergusson's* date, Rock-detached temples, 750 to 950 A.D. 143, *Ati-Brahman's* Cave, 149  
**Elephant**, his meaning, 233  
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**Esoteric** rites, 167

## F

- Fa Hien** cited, declares that *Nalanda*, the Rome of Buddhism at the date of *Buddhaghosa*, held the Great Vehicle teaching, 94  
**Fasting**, Buddha's forty-seven days  
*Fergusson*, *James*, on Indian Architecture, 141 & 149  
*Foucaux*, *Philippe Edouard*, his translation of the '*Lalita Vistara*' cited, 46 to 69.

## G

- Gandharva**, a cherub.  
**Gandha**, the son of *S'iva*, gives civilisation to *Roma* as *Jonas*, 18, parallel between these two gods drawn by *Sir William Jones*, 19

- Gāthā, a poem, a verse,  
 Gannar Rock. Asoka's inscription,  
 declares that his mission-  
 aries converted Egypt 163  
 Gopam. Early Pyramid of S'iva  
 afterwards a pyramid, gate-  
 way to S'ivan Temple.  
 Græber. Father on the similarity  
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 rites. 220  
 Guru a spiritual teacher.

## H

- Hadrian, the Emperor sees little  
 difference between the Chris-  
 tians and the worshippers of  
 Serapis at Alexandria, 169  
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 tic School, 245, on the Con-  
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 to the Great Vehicle, 245.

## I

- Inebriating Feast of the Buddha,  
 the form that the Bacchantic  
 S'iva Buddha festival takes  
 in Ceylon.  
 Isāna, God, on the Asoka stones.

## J

- Jerusalem, Church of, its earliest  
 offshoot in Rome, water-  
 drinking vegetarians, 126.  
 Jina, a conqueror of his lower  
 nature, a Buddha,  
 Jones, Sir William, draws a  
 parallel between Gansā and  
 Janus, 19.

## K

- Karma, the effects of sins or good  
 deeds, which are supposed to  
 land the doer in the hell  
 Avīci or the heavens of the  
 Devaoka, and detain him  
 until the said Karma is ex-  
 hausted. He is then born  
 once more into the world,  
 his Karma influencing the  
 new birth, 207  
 Kellog, Professor, on the Metem-  
 psychosis 205  
 Kaiās. Rock-detached Temple.  
 See Elora.

## L

- Lāma, the Grand, the high priest  
 of Tibet, descended most  
 probably from the Achārya  
 of Nalanda,  
 Lightfoot, Bishop of Durham,  
 considers Christ's move-  
 ment anti-Essene, 174, on  
 the festival at Ruadwell,  
 174.  
 Lingam, sex symbol, S'iva,

## M

- Mahāshlipur, Rock-detached  
 temples and pyramid, very  
 ancient. Forgasson's date  
 fifth and sixth century A.D.  
 Mahādeo, a monolith or menhir,  
 "Great God," a name of  
 S'iva as the Lingam, 10.  
 Mahākāla, S'iva as Time  
 Mahākāla Saṁhita, gives the rites  
 of S'iva's yearly death as the  
 Time god. These have  
 descended to S'iva Buddhism  
 in the "mystery" of the  
 "Sacrificial Body of the Dead  
 Year," 39.  
 Mandala, mystic ring.  
 Mantra, prayer, charm,

Manushi (mortal). Buddhas, seven, 100 *et seq.*

Māra, the Buddhist Satan.

Megasthenes on India, 102, 105.

Monks from Alexandria accepted as genuine Buddhist monks in Ceylon, at the festival to inaugurate the Ruwanweli Tope, B.C. 160-174 *et seq.*

## N

Nalranjana, the Buddhist Jordan, 67.

Nirvāṇa, heaven, emancipation, also annihilation.

## O

Oldenburg, Dr., rejects second convocation, 98.

## P

Pallasa, *Butea frondosa*.

Pāramitās, the ten, the "qualities of the Other Bank."

Parivrajika. See Bhikṣu.

Pārsvika, a leader in the Agnostic revolution in Buddhism entitled the "Great Vehicle," 127.

Prajñā Pāramitā, the "Wisdom of the Other Bank"; Wisdom personified by a woman.

## R

Rajendra Lal Mitra shows that the philosophy of the "Great Vehicle" was plagiarised from the *Sanyavādi*, 128.

Rām Rāz, Hindu Architect, 149.

Rishi, prophet, man of God.

Rosny, Léon de, derives Christianity from Essenism and Buddhism, 1.

## S

Sākya Muni, results of his movement, 69; comes down to earth as a white elephant, 48; miraculous birth, 50; marriage, 56; the four presaging tokens, 56; leaves the place, 65; sits under the tree of Knowledge, 66; on the Brahma religion, 72; his reform, 75; begins to preach 68; the historical Buddha, 79, 80; death of, 81.

Samana Deva Rāja, Śiva as worshipped in Ceylon, 113.

Sekkrala, Chief God in Ceylon, half a Lingam, half Indra or Sakra. He came on to Alexandria as Serapis, like him a god, half man half stone. He is a mask for the benevolent aspect of Śiva.

Serpent Symbolism. Not in early Buddhism, 276 *et seq.*

Sesh, Symbol of Śiva, also starry heavens, 26.

Śiva, Pantheistic god, two faces, 241; cultus rises higher and sinks lower than that of all early creeds, 13; Invents Yoga or mysticism, 13; invents the Logos idea, 18; invents Heaven and Hell.

Skandhas, the five (lit. "bodies"), usually applied by Buddhists to the animal nature of man.

Somnāth, Śiva as inventor of first intoxicant, 139; as Bacchus, 139; he figures as a drunken Silenus at the modern festivals, 139.

Southern account of Buddha's movement, 92; drawn up by Buddhaghosa, 93 *et seq.*; shameful dishonesty of, 94 *et seq.*

St. Matthew an Essene, 228.

- St. James and Essens, 228.  
 Stambha, upright monolith, menhir,  
 Sunya, the void, the "Great Nowhere."  
 Sunya pushes, the "Carriage that drives to the Great Nowhere;" a nickname for the Agnostic or innovating school of Buddhism, the Buddhism of the "Great Vehicle."  
 Siva-Buddhism, Forced addition to early Buddhism of the worship of the left-handed, or evil, divinities, 107; identical with the Mahâyâna movement, 108 *et seq.*  
 Sûtra, discourse.  
 S'iva-Linga, the holiest form of lingam.  
 Swayamvara, marriage by athletic competition (lit. "her own choice").

## T

- Tapas, self-torture (swinging on hooks, etc.) to gain magical power.  
 Tathâgata. See Sakya Muni.  
 Tirthas, tanks, shrines.  
 Tope, a dolmen, or sepulchral mound.  
 Tusita, the highest heaven to be reached by ungmancipated spirits.

## U

- Upham, Edward, in the Kappoolam of Ceylon, 247; pro-

Upham, Edward—continued.  
 nounces the Buddhism of the North and South identical, 247.

## V

- Vaitarani, the Brahmin River of Death,  
 Varshâ, the rainy season, the Buddhist Lent,  
 Vihâra, a monastery,

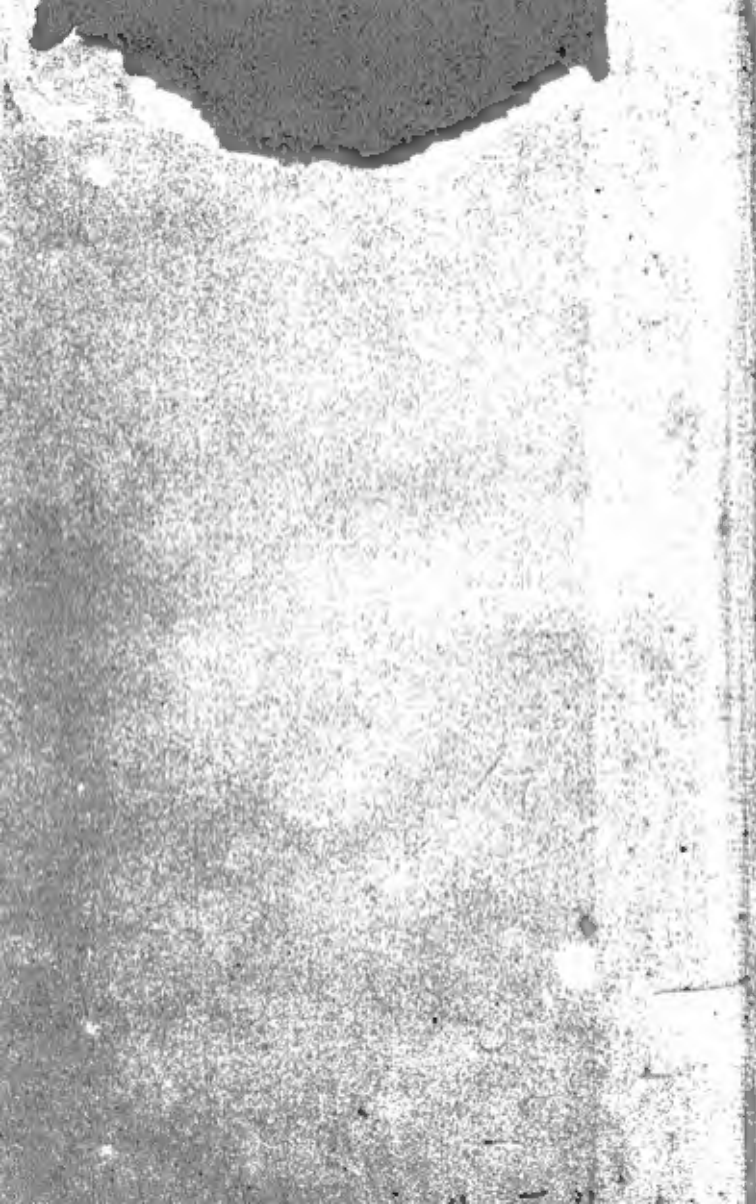
## W

- Williams, Sir Monier, pronounces Buddhism atheistic, 89; it ignores all "spiritual aspirations," 89; general denunciation, 89.  
 Wilson, Professor, Horace Hayman, detects S'ivan rites in the Christian Agapæ described by Gibbon, 237; S'iva's mythology neglected, 9.  
 Word of Glory—Indian Logos, 18.

## Y

- Yoga (lit. "union"), the conjoining of heaven and earth, spirit, and matter, the annihilation of the ego and merging of one's will with the divine will. Magical powers were conceived to be a result of this "union." Hence Yoga also means white magic, 15.





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